

AN  
Exposition vvith Notes,  
ON  
The whole Fourth CHAPTER  
TO THE  
ROMANES.

Wherein the grand Question of Justification by  
Faith alone without Works, is controverted, stated,  
cleared, and fully resolved, to the satisfaction of any  
judicious, conscientious Protestant.

Together with variety of other solid observations, in-  
terwoven throughout the Work.

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— *Vivit post funera virtus.*

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By WILLIAM SCLATER, Doctor in Divinity, some-  
times Minister of Gods word at *Pirmister*, in *Summerfet*.

Now, Published by his Son WILLIAM SCLATER,  
Batchelar in Divinity, Minister at *Collompton* in *Devon*.

Hab. 2. 4. *But the just shall live by his Faith.*

Heb. 11. 6. *But without faith, it is impossible to please God.*

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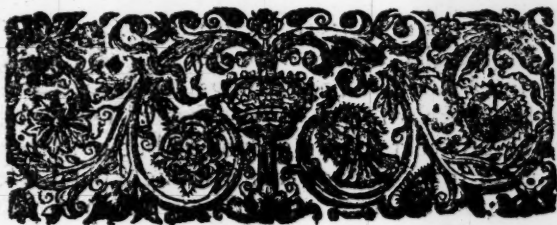
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To the Right VVorshipfull,  
JOHN BAMPFIELD  
of *Poltimore*, in the County of *Devon*.  
Esquire, a most eximious, and exempla-  
ry Worthy of the *West*, a full Paradise of  
Gods Blessings.

S I R,



HAVING now, (by the space of full  
three weeks of years, and more)  
though not without various inter-  
rptions, had a strong dispute with  
my thoughts, whether under so  
prevailing a deluge of no less Dog-  
maticall, then practicall Athiesme, (that hath una-  
wares engulfed this latter age) I might safely ad-  
venture from my private closter, as *Noah* did the  
a Dove from the windows of his Arke, to let this  
Posthume volume (more ponderous perchance in  
matter, then numerous in pages) fly abroad to  
make a discovery of some asswaging of the waters:

a Gen. 8. 8.

A 2

At

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At length, I got the conquest over my dubious resolutions, as not utterly despairing, but that, as with some gladsome embleme, it may return with an olive branch of good tidings, and acceptation in the Church of God : And surely, I knew not well, on what firmer ground to bottome those hopes of mine, then on this, if it might but first set footing on that tree, which groweth upon your Mount ; find access and allowance at your *Postimore*, a place by far more fertile in celestially graces, then ever Mount Olivet abounded in <sup>b</sup> fruitfull trees, or branches.

<sup>b</sup> Ecclus. 50.  
10.

And indeed, from whence, or whom, could I have found a more approved Patron of a scholasticall discourse, (such as this is) then so Honoured a Worthy as your self ; whose awfull power can protect it, and whose scientificall wisdom can aright judg of it : I apprehend it not totally improbable, that the Author of this Book might be sometime known to you by face, at least upon report, or by his writings ; but if not by the last, you may then possibly by this one single grape, guesse at the fuller vintage of his other labours ; the maturity of which in the proper season, hath yielded (*absit verbo invidia,*) the wholesome liquor of soul-saving doctrine to Gods people : As to this particular Exposition, I shall not speake \* encomiastically a word, onely, if the great expectation before-hand, as some soyl to a diamond, abate not of the value ; surely then, in that grand controversie of justification by faith, as also of the *dytaxis*, and authority of the holy Scriptures, that Papall Idoll of works, and

\* *Autorem  
commendet  
opus.*

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and traditions so much adored by *Pellarmino*, (a learned Cardinall indeed, but a very sophistical and prevaricating Champion) as *Dagon* of the *Philistims* before the Arke of God, falls flat to the ground, dishivered into dust and ashes : And as a meete preparatory thereto, the Text it self is so artificially analysed, the scope as if discovered by a sun beame, cleared, the terms distinctly elucidated, and then the Doctrinall observations so genuinely deduced thence, as if this single Commentary were the only key to unlock the more deep, and abstruse mysteries of the great *Apostle*, whose writings are in many things so<sup>d</sup> hard to be understood.

c 1 Sam. 5. 3.

Give leave then, I beseech you, to adorne the frontispiece hereof with the mention of your name, by the authority whereof it cannot but pass into the hands, and as I hope also the hearts of the most judicious.

d 2 Pet. 3. 16.

For if after that Apophthegme of *Solomon*,<sup>c</sup> oylment, and perfume rejoyce the heart, then certes the favour of your<sup>f</sup> name, as a good oylment powred forth, more refresheth the age you live in, then the costly<sup>g</sup> spikenard of that penitent in the Gospell, did the house filled with the odour thereof; yea, it being so eximiously beautified, and adorned with<sup>h</sup> righteousness, it seems mounted on the wings of honour, and carried into your country with renown, as if it had borrowed the wings of King *Dauids* Dove, in the Psalme, covered with silver, and her feathers with yellow gold, embellished with the richest, fairest, and most lasting metalls, as assuring posterity of

e Prov. 27. 8.

f Cant. 1. 3.

g Joh. 12. 13.

h Psal. 112. 6.

i Psal. 68. 13.

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k Psal. 112. 6.

l *Albertus novicamp.* in *scopo Biblico*, pag. 124, ex *Cic.* 2. offic.

m *Franc. Guicciard.* *Histor. Flor.* lib. 1 p. 32. vol. 8.

n 2 *Tim.* 3. 5.

o *Ignat. Epist. ad Trallian.*

p 1 *Pet.* 1. 4.

q *Ignat. Epist. ad Philadelph.*

r *Seneca sua* for. 6.

an <sup>k</sup>everlasting remembrance: And indeed, it were injurious to doubt it; for as <sup>l</sup>*Albartus and Novisampianus* acquaints us, *Est compendiarie via ad gloriam, ut qualis quisque haberi velit, talis sit*; Integrity being the most compendious way to glory, your Christian, and holy practise enstates you in it: having always followed, as <sup>m</sup>*Guicciardine* reports of *Aloisius* the Father of *Charles* the Eighth of *France*, *magis res ipsas, quam rerum umbras*, more things themselves, then the shadows of things; more the <sup>n</sup>power of godliness, then the form alone, without it; and that too, in an irreprehensible sincerity (as <sup>o</sup>*Ignatius* a contemporary with the Apostle, commends the *Trallians*) ἡ κατὰ χεῖρας, ἀλλὰ κατὰ κτῆσιν, not to make use of, for ostension, or ostentation; but to enjoy as a stable, and an <sup>p</sup>immarcescible possession; your hearts and your hands, your affections and your actions, being sweetly suited to divine lawes (to use the expression of the same <sup>q</sup>Ancient, to his *Philadelphians*) ὡς χορδαὶ τῆ κιθάρας, as strings fitted to a well-tuned harp, melodiously warbling harmonious accords: insomuch, that I may say, though not [to] you (whom were I a *Chrysostome*, or a *Thucydides*, of a golden mouth, or of a silver lip, to represent even in a most magnificent style, the most virtuous extractions, I should but shew a mirror of what you [are] already, as not scarcely needing to use instructions to what you [should] be better) yet [of] you, I may in this paper monument, tell posterity in the same language, that <sup>r</sup>*Seneca* sometimes spake of that *sage Cato*, that he was, and so are you, *solus maximum vivendi Exemplum*,

as

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as it were alone (within your station) the greatest patterne, and example for men to live by : And that, whether in your Naturalls, or in your Morals, or in your Theologicalls ; in relation to all which, your defecated and refined soul, doth *bene habitare*, dwell aright, and is well lodged in a goodly receptacle ; The portall shewes what guests are in the parlour, the case declares the Jewell.

But, it was not my purpose on this occasion, (as being too-conscious to my self of my own weakness, for so high an attempt) to compose a Panegyrick ; only, among the many of your observers, after my measure, as I [could,] though not after my wishes, as I [\* would] do ; I was willing to let you know ; however there may be more elegant Orators, yet there is not, nor can be a more cordiall honourer of your Person, or Issue.

To dilate on those your severall endowments severally, it would require for each a distinct volume ; and it would be harder to finde a measure, or an end of speaking of them, then a beginning ; sith, what *Cicero* said of *Cneius Pompeius*, is much more verified in your worship : *In quo Cn. Pompeio [summa] esse omnia*, in one single *Pompeius* his virtuous excellencies were all in the Superlative ; so that what in some others may be good, or pious dispersedly, or but in some one speciall, as a Pelican in the wilderness [alone] loe, in your person are collected <sup>u</sup> all together ; each virtue by a sacred concatenation linked, and, as it were, intortelled one within the other, in an indissoluble chain, and laid up in your heart, as in a magazine of Gods fa-  
vours

\* --- *Supereſt animoſa [voluntas] Ipſaque neſcio quid mens excellen-  
tius audet. Lu-  
can. in Pane-  
gyr. ad Cal-  
purn. Piſo-  
nem.*

*M. T. Cic.  
orat pro lege  
Mamilia.*

*ſ Pſal. 102.*

*6, 7.*

*u 1 Cor. 1, 3, 7.*

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\* *Vade in Campaniam, et discce Paulinum.*

u *Mat. 6. 6.*

x *Zech. 12. 12, 13.*

y *Heb. 10. 15. Psal. 116. 14.*

z *Ag. 17. 11. Ioh. 5. 39.*

a *Ag. 18. 7.*

b *Rom. 16. 23.*

c 1 *Tim. 5. 17.*

2 *Tim. 4. 2.*

vours on you : That as S. \* *Austin*, when he would recommend a conversation, to be followed by any Christian his friend, he wished him to go into *Campania*, and learn of *Paulinus* : so may I say, goe to *Poltimore*, and there he shall see, for descent and pedigree, through many generations, an ancient Family, supported in the Honour, and reputation of Religion, and hospitality, in a present and hopefull succession : There a Father, *φιλοτέκν*®, the most discreetly indulgent, and provident in the Nation, Reverend for Age, but more venerable for all manner of religious devotion ; u secret in his closet, \* private in his family, and (in a conscience of Gods Holy Ordinances) publique in the y assembly ; and (as if some blood of those noble *Bereans* ran along his veins) a most diligent, and assiduous z searcher of the holy Scriptures ; as St. *Luke* records of him, whose name was *Iustus*, he was one that worshiped God, whose house a joyned hard to the Synagogue ; so that if devotion were else-where lost, it might thence be repaired : There a master so bountifull, so munificent, that that house hath yielded a servant even very lately, of a bout an hundred years old, and still hath some at this day, of above twenty years standing, and attendance : There a *φιλοκλήρ*®, a lover and b entertainer of Gods faithfull c teaching Ministers, (chiefly his own) upon all good occasions ; in whose countenance and speech, evermore dwell such plentifull comforts to the men of that function, that as 'tis storied of *Titus* the Emperour, hardly any depart sad, but with encouragement, such, as adds

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adds fatness to the bones ; yea, even a \* son of his own loynes : (as *Isaiah* the Prophet is said to be descended of <sup>c</sup> noble blood) of exquisite parts, is now a <sup>d</sup> labourer in Gods Vineyard, under that calling : There a φιλομαθής, a true Lover and Honourer of Learning, and of learned good men ; and (as a burning and shining \* lampe of our Church estoones complained) in this unprofitable generation of ours, wherein men wonder at Schollars, \* *ut pueri Iunonis avem*, and Schollars wonder more at men of that temper ; or rather indeed , hang up their <sup>f</sup> harpes upon the willowes, lamenting the crosse <sup>g</sup> infatuation of the stupid times ; yet learning never departeth discontented from your face ; that as you have been long a stay, and a pillar to your Country , in the place of Authority, and Magistracy ; so, as <sup>h</sup> *Iustin Martyr* wrote of *Plato*, and *Pythagoras*, in regard of Philosophy, οἱ μὲν ὡς περ τεῖχος ἡμῶν καὶ ῥέγισμα φιλοσοφίας ἐξεγένητο, they were as the very wall, column, and prop of the times ; in like manner are you (being Learned your self) unto men of that quality : And, (that I may select a more choyce Tulip or two, in this so well-furnished a garden of spirituall flowers) there may we finde for softness, and <sup>i</sup> tenderness of heart a *Iosiah* ; for <sup>k</sup> courteous affability, and alacrious <sup>l</sup> meekness, another *Moses* rediv'd, of whom <sup>m</sup> *Siracides* writeth, that he was beloved of God and men.

Again there, (in a reciprocation of duty) we may see, as in a piece of Arras displayed, the severall pictures of the Parents, in a corresponding posterity, in whom their graces are diffused , in as  
b
great

\* Mr. Francis Bampffield.  
<sup>c</sup> Rabbi Solomon, apud Lyram, & Hierom. proleg. in *Isai.* d Mar. 9. 38. & 20. 1.  
<sup>f</sup> οὐδ' ἀγαθός, Tit. 1. 8.  
<sup>g</sup> B. K.  
<sup>h</sup> Iuvenal.

<sup>f</sup> *Psal.* 137. 2.  
<sup>g</sup> See *Isai.* 6, 10.  
<sup>2</sup> *Cor.* 4. 4.

<sup>b</sup> *Iustin Martyr.* Dialog. cum Tryphon. *Iudæo*, p. 172. col. 40.

<sup>i</sup> 2 *King.* 22. 19  
<sup>k</sup> 1 *Pet.* 3. 8.  
<sup>l</sup> *Num.* 12. 3.  
<sup>m</sup> *Eccles.* 45. 1, 4.



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\* *Pure personalia non pro-  
pagantur.*

\* *Horat. Flac.  
carm. lib. 4.  
od. 4.*

\* *St. John  
Bampffield  
Baronet.*

*n 2. Epist.  
Iohn. 1. 4.  
o Eph. 6. 4.  
p 1 Cor. 11. 7.*

*q Rev. 21. 19.*

*r 2 Pet. 3. 18.  
s Gal. 6. 9.  
t Mat. 10. 22.  
u Isai. 38. 8.*

*y Mal. 4. 2.  
z P'sal. 36. 9.*

great variety as the faces : And though it be a maxime among the \* Schoolmen, that purely personal excellencies, are not traduced by propagation ; yet now I see, that may descend by imitation:

— — \* *nec imbellem feroces*

*Progenerant Aquila columbam.*

What should genuinely descend from an Eagle, but an Eagle like it self ? For loe, there may we see the \* Son, (a most accomplished gentleman) moulded at it were, into the like forme of piety, by a zealous patrization ; the most awfull observant Son, of a religious Father in the Nation ; whose virtuous <sup>n</sup> Lady (the devout *Phoenix* of the *West*) with her <sup>o</sup> well-educated Children walking in the truth, becomes the <sup>p</sup> glory of her husband, and an ornament of her Sexe : nor stayeth this here, but the same sanctity is spread abroad into all, and every the branches of the same Stock.

But, methinks, yet among all those graces, that as precious stones <sup>q</sup> garnish your building, the richest Chrysolite, or Amethyst, is your constant proficiency, and <sup>r</sup>unwearied <sup>t</sup>perseverance in all ; not suffering your devotion as *Hezekiah's* Sun, to go back in its <sup>u</sup> degrees ; no not in these staggering, loose, and exulcerated times. It is your honour, yea it shall be your glory, that you derive your light as those twelve stars, (a type of the twelve Apostles, *Rev. 12. 1.*) from the Fountain of light the <sup>y</sup> Sun of righteousness, the Lord Jesus Christ, in whose <sup>z</sup> light alone it is, that you can see the true and solid light ; nor is your motion in Christianity, like that of the Planets in their Epicycles

now



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now ascending, then descending; sometimes stationary, anon retrograde; neither doth your devotion, like the river<sup>a</sup> Jordan gliding in a sweat, and limpid streame, empty it self into the dead sea of <sup>b</sup> Apostacy; but rather, as the shining of the <sup>c</sup> morning, which shineth <sup>d</sup> more and more unto the perfect day, it goeth from <sup>e</sup> strength to strength; yea, and that even now, when your <sup>f</sup> Almond tree doth flourish, your <sup>g</sup> white haire discover the winter, and snowy time of your Age, yet still you bring forth <sup>h</sup> fruit in old age; your <sup>i</sup> last works, like those of the Angell in *Thyasira*, being more (if it may be) then the first; <sup>k</sup> stretching your self out, as it were, and with your utmost endeavours, pressing towards the mark of perfection, *Phil.* 3. 13, 14. All which I mention with a kinde of tripudiant joy, and exultation of spirit, belonging so skilfull a *Pilot*; after the many storms of trialls, and temptations in a tempestuous world, to give occasion to *Israelites* indeed, to praise him in the <sup>l</sup> Haven: and your sun <sup>m</sup> now about to set (though long may it be, before it set) to reflect upon us, at least with so sweet a light, and so delectable an influence.

Goe on, Noble Sir, thus to <sup>n</sup> adorn the Gospel, and as a starr of the greater magnitude, to <sup>o</sup> beautifie the Firmament of the Church; by your perseverance (the <sup>p</sup> crowning grace) your precious soul (by far more shining and refulgent, then the most orient Rubies) shall be fastened to the <sup>q</sup> rock of your salvation, then the Lord Christ Jesus; and your memoriall after you shall be blessed.

<sup>a</sup> Maginus Geograph.  
<sup>b</sup> Heb. 3. 12.  
<sup>c</sup> Cant. 6. 10.  
<sup>d</sup> Prov. 4. 18.  
<sup>e</sup> Psal. 84. 7.  
<sup>f</sup> Ecclef. 12. 3.  
<sup>g</sup> *Canities quasi flos amygdali, veneranda quidem, sed mortis nuncia.*  
<sup>h</sup> Anton. Corranus. ad loc.  
<sup>i</sup> Psal. 92. 14.  
<sup>j</sup> Rev. 2. 19.  
<sup>k</sup> Gerard. Moirinus.  
<sup>l</sup> *ἡ ἑρπύλη ἐστὶν ὁ ἄνθρωπος.*  
<sup>m</sup> *ἡ ἑρπύλη ἐστὶν ὁ ἄνθρωπος.*  
<sup>n</sup> Some say the metaphor is taken from the silk worm which when it is about to spin the finest thread, is wont to fast 2. or 3. dayes together and so stretcheth it self out at the fullest length.  
<sup>o</sup> *Laudari potest gubernator in portis.*  
<sup>p</sup> *Ut Phœbi lumen dulcius esse solet jam jam cadentis.*

<sup>n</sup> Tit. 2. 10. <sup>o</sup> Phil. 2. 15 <sup>p</sup> Rev. 2. 10. <sup>q</sup> Mat. 7. 24. & 1 Cor. 10. 4. <sup>r</sup> Prov. 10. 7. Ecclef. 45. 1.

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*t Non de pa-  
trimonio, sed  
de [animo]  
opus ejus exa-  
minans, &c.  
considerans non  
quantum, sed  
[ex] quanto  
dedisset. S. Cy-  
prian. de ope-  
re, & cleemos  
Sect. 14.  
u Mar. 12. 42,  
43.  
Rom. 1. 9.  
x 2 Tim. 1. 3.  
y Rom. 15. 13.*

Nothing remains, but that I crave and impetrate pardon for this rude prolixity, and presumption on your patience : It shall no way diminish, rather agrandize your greatness, that you condescend to an acceptation of this mean present ; hereby, you shall arise in eminence, because by such a dignation, you become greater then your self, in overcomming your self, and likest the greatest, who took in as good part (when it came from a good heart) the widdows<sup>n</sup> mite, as the richest offering : May the God of Heaven (whom you serve with your spirit) and that from your<sup>x</sup> Forefathers, with pure conscience fill you, and with you all yours, with y all joy, and peace of conscience in this life ; and compass you all with a diademe of blisse, and immortall glory, in the life to come ; This is, and shall be the fervent prayer of, Sir,

*Your humble servant in the Lord  
Christ, to be commanded.*

*From my study in  
Collampton, April 3.*

*William Sclater.*

1650.

To all Christian, and judicious Readers;  
but with more specialty of respect to  
all those of my loving, and constant  
Hearers, of the Town, and Parish of  
Collompton, in the County of Devon,  
grace, mercy, and peace.

**I** Have nothing to acquaint the Reader with, concerning the Author of this Book, (my reverend Father,) or the book it self save onely that it was prepared as it is, by him, before his decease, and intended for publick perusal, in an addition to the three first chapters long since, (as the earnest of his future labours,) published by himself: I must needs use the now quotidian, and general excuse, the badness of the times, that it came forth no sooner, I hope the present profit by it to Gods Church and people, will compensate this long delay; this rest assured of, that (saving the errata of the press) it is printed from a true originall, unadulterated copy; and if thou beest one, who hast come with any appetite, to the reading of any of his other writings, this particular will no whit abate, rather encrease it; such as it is, the Lord bless it to thy soul.

To the Reader.

**A**ND now, for you (my dear Brethren, and Hearers) I cannot but take up that of St. Paul for his Israel; Romanes, Chapter the tenth, verse the first: Brethren, my hearts desire, and prayer to God for you all is, that you may be saved; and I do assure you, as St. John did his well-beloved Gajus; <sup>a</sup> Beloved, I wish above all things, that you and your souls may prosper; nor can there be any greater joy, then to see or hear that you all love, and walk in the truth: I chose more specially, a recommendation of this Book unto you, because you may be my witnesses of the harmony of my own judgment with my Fathers, in my late Doctrines delivered to you, concerning faith, and good life; they are mistaken who surmise me, differing from him in any solid truth, and practice: If the Lord have, or may make me an instrument, to <sup>b</sup> build you up farther in your most holy faith; I shall bless the day wherein I first entred, (by Gods speciall providence) on this pastorall charge, <sup>c</sup> feeding the flock of God which is among you, and taking the over-sight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready minde; promising moreover (whiles God shall continue me with you, and with me my Talent) as the <sup>d</sup> Apostle did his Corinthians, I will very gladly spend, and be spent for you, in the service of your faith; only, Let me not experiment the following imitation, namely, the more abundantly I love you, the less I be loved of you; yea, I promise my self of you <sup>e</sup> better things, and such as do accompany salvation; hoping also that whilest I thus watch for your souls, and <sup>f</sup> labour in the Word and Doctrine, you will not deny me the double

<sup>a</sup> Third Epist.  
Ioh. 1. 2, 3.

<sup>b</sup> Iud. vers. 20.

<sup>c</sup> 1 Pet. 5. 2.

<sup>d</sup> 2 Cor. 12. 15.

<sup>e</sup> Heb. 6. 9.

<sup>f</sup> Heb. 13. 17.

<sup>g</sup> 1 Tim. 5. 17.

2 Tim. 4. 2.

## To the Reader.

ble honour prescribed of <sup>h</sup> maintenance, and <sup>i</sup> reverence: The admonition I shall add is this, That you continue (as upon your souls) to prize, and waite upon the holy, and <sup>k</sup> publick ordinances of God, keep close to the <sup>l</sup> Rule of Gods written word, his <sup>m</sup> revealed Will; Shun spirituall pride, inordinate opinion of private gifts, it opens the gap to <sup>n</sup> delusions, and the spirit of giddiness: Remember who said, there are <sup>o</sup> depths of Satan, who more mischiefeth well-meaning souls, under the vizar of an <sup>p</sup> Angell of light, then he doth under the shape of an open Dragon; <sup>q</sup> stand fast in the settled received truth of Christ; slight not the universall approved practice of Gods true Church; be not <sup>r</sup> led away with the error <sup>s</sup> of the wicked; have regard to the precepts, as well as to the promises of the Gospel, and a chiefe respect to the peace of the Church. It is good <sup>t</sup> that the heart be established with grace: And now, the very God of peace sanctifie you wholly, and I pray God your whole spirit, and soul, and body be preserved blameless, unto the comming of our Lord Jesus Christ, in whom I am,

Your affectionate Pastor  
to serve you.

Collompton. April

3. 1650.

William Sclater.

<sup>b</sup> Gal. 6. 6.  
<sup>i</sup> 1 Thess. 5. 12,  
13.

<sup>k</sup> Heb. 10. 25.  
<sup>l</sup> Gal. 6. 16.  
<sup>m</sup> Rom. 12. 2.  
Iob. 17. 17.

<sup>n</sup> 2 Thess. 2. 11.  
Isai. 29. 9, 10.  
<sup>o</sup> Rev. 2. 24.

<sup>p</sup> 2 Cor. 11. 14.  
<sup>q</sup> 1 Cor. 16. 13.  
<sup>r</sup> 2 Pet. 3. 17,  
18.

<sup>s</sup> Heb. 13. 9.

<sup>t</sup> 1 Thess. 5. 23.

## Errata.

**P**Age 3. line 25. for *assail*, read *avail*; and l. 3. r. *explanation*, p. 8. l. ult. after [ *hath cause of boasting* ] read *thus*; now with him that hath noe such works, but faith only in him, that justifieth the ungodly, it is otherwise, p. 9. l. 6. r. *saving*, p. 13. l. 8. r. *these*, p. 14. l. 19. for *or*, r. *of*, p. 15. l. 11. r. *almost*, p. 17. l. 2. r. *allegations*, p. 18. l. 34. r. *peribet*. p. 20. l. 14. r. *tenet*, p. 21. l. 11. r. *an*, and l. 14. for *in*, r. *is*, p. 23. l. 13. r. *oweth thee*, p. 26. l. ult. r. *work*, p. 27. l. 15. r. *usually*, and l. 18. r. *his life*, p. 28. l. 27. r. *due to thee*, p. 35. l. 1. r. *ofiner*, p. 36. l. 29. r. *of him*, p. 38. l. 10. r. *by inherence*, p. 42. l. 35. r. *charity*, p. 50. l. 3. r. *they*, and l. 5. for *when*, r. *what*, p. 51. l. 10. r. *imputed*, p. 56. l. 20. r. *destined*, p. 59. l. 6. for *contradictions*, r. *contradictions*, and l. 10. r. *temporal*; and l. 30. r. *with*, p. 67. l. 19. for *had*, r. *tyed*, p. 68. l. 13. r. *tyeth*, and l. 34. r. *rain* p. 69. l. 18. r. *via regni*, and l. 22. for *decree*, r. *degree*, p. 70. l. 1. r. *Howsoever*, & l. 12. r. *contemptus*; and l. 22. r. *significat*; and l. 24. r. *ille*, p. 75. l. 9. r. *into*, p. 76. l. 4. for *where*, r. *whence*, p. 77. l. 10. r. *considered*, p. 78. l. 22. r. *weakness*, and l. 29. for *said*, r. *say I*, p. 80. l. 30. r. *propound*, p. 84. l. ult. r. *Two*. p. 92. l. 32. for *free*, r. *see*, p. 95. in margin. r. *Basil*, in *Hexamer*, p. 102. l. 13. r. *whether as a condition*, p. 106. l. 23. r. *expediency*, p. 110. l. ult. r. *amplectentem*, p. 115. l. 14. r. *subjoynd*, p. 117. l. 17. r. *this effect*, p. 120. l. 10. r. *infalibly*, p. 121. l. 9. r. *anathema*, p. 125. l. 16. & 19. for *his*, r. *eis*, p. 136. l. 25. r. *of inheritance*, p. 137. l. ult. r. *further*, p. 141. l. 32. for *it*, r. *is*, p. 153. l. 9. r. *out of mens blindness*, p. 159. l. 29. for *tempted*, r. *tempered*, p. 160. l. 13. r. *comfortable*, p. 161. l. 2. for *the*, r. and p. 167. l. 23. r. *reputed*, p. 170. l. 18. r. *fructus*, p. 171. l. 9. r. *though*, and l. 26. r. *sequele*, p. 174. l. 13. r. *propounded*, p. 182. l. 19. for *loving*, r. *losing*, p. 183. l. 1. r. *scavee*, and l. 18. r. *conceive*, p. 184. l. 1. for *mediate*, r. *meditate*.



AN  
EXPOSITION, WITH  
Notes, on the fourth Chapter  
to the ROMANES.

CHAP. IIII. VERS, 1, 2.

*What shall we say then, that Abraham our Father,  
as pertaining to the flesh hath found? For if Abra-  
ham were justified by works, he hath whereof to glo-  
ry, but not before God.*

**T**HE Apostles purpose in this Chapter, is, by far-  
ther proofs, to confirm his principall conclusi-  
on, viz. *That a man is justified by Faith, with-  
out the works of the Law.*

The chief Parts of the Chapter are three.

First, A Confirmation of the conclusion.

Secondly, A Laudatory declaration of *Abrahams* Faith.

Thirdly, An applying of *Abrahams* example to us, even  
as many as walk in the steps of *Abrahams* faith.

The Reasons brought for confirmation, are.

1. From *Abrahams* example.

2. From *Dauids* testimony.

3. From time, and use of circumcision.

4. From meanes of conveyance of the inheritance to  
*Abraham.*

B

5. From



## 5. From ends of juſtification.

The paſſage to *Abraham's* example, is by moſt conceived thus. The Apoſtle is imagined to prevent, what *Jews* might object, againſt the concluſion of juſtification by faith, without works: If this be ſo, what got *Abraham* our father, according to the fleſh? as if they had ſaid, it ſeems, there is no prerogative of *Abraham*, by all that righteouſneſs wherein he lived: And the Apoſtle is ſuppoſed to grant their inference, and to ſubjoyn Reaſons thereof.

But methinks, weighing the words, the connexion may rather be conceived, to be by way of inference, out of the doctrine of the former Chapter; as if it had been ſaid, if this be ſo, that boாasting muſt be excluded, and that all that are juſtified, muſt be juſtified by faith; What ſhall we ſay then, that *Abraham* our father found, as concerning the fleſh? &c. In no caſe.

Thus then, (but that I love not novelty,) I would read the text: *What ſhall we ſay then, that Abraham found by the fleſh?* And ſo, methinks the reaſons more ſtantly are applyed to the Negative concluſion: The connexion we ſee.

The concluſion principall is here proved, by the example of *Abraham*. If *Abraham* obtained not righteouſneſs by works, but by faith, then no man is, or can be juſtified by works, but by faith: but, *Abraham* obtained not righteouſneſs by works, &c. Ergo, no man is juſtified by works. The propoſition is not expreſſed, but eaſily collected out of the text: The aſſumption is, Verſ. 1. laid down in way of inference, delivered interrogatively, where the interrogation implies a negative: The concluſion is, Chap. 3. verſ. 28.

The aſſumption is proved, by an argument from inconvenience: If *Abraham* were juſtified by works; he had whereof to boაst, but not with God; that is, he had no cauſe to boაst with God; Ergo, he was not juſtified by works.



For the sence of the words, *Found* ] That is, obtained ;  
as *Gen. 26. 12.* *Isaac sowed in the land, and found ;* that is,  
received, or obtained in that year an hundred fold, *Hof. 12.*  
8. *I have found substance, that is gotten.*

Sence.

*κατὰ σάρκα* ] *As pertaining to the flesh* : This particle, some  
Ancients, as well as later Expositors, both Popish, and  
Protestant, refer rather to the word (Father,) then to the  
verb, (found :) And thus read, *Abraham* our father, concern-  
ing the flesh : but, methinks the trajection is too harsh ;  
and besides, the conclusion shall want one principall term,  
that best serves to express the things in hand ; and there-  
fore I rather refer it to the verb, and thus read ; *Abraham*  
found not by the flesh, or, as pertaining to the flesh.

*According to the flesh* ] That is, saith *Ambrose*, by his  
Circumcision ; fittingly to what we may suppose the  
Apostle to preoccupate ; and yet, in as much as ye count  
Circumcision is a work ; he affirms it as well of morall  
works, as of circumcision.

S. Ambrosius,  
ad loc.

Say others, as *Cajetan*, by flesh ; that is, by righteousness  
which stands in works, and are done by the flesh, that is,  
by the body.

Cajetan, ad  
loc.

Others, as *Theodoret* by his own strength, and good vworks  
done thereby. Generally I thus conceive it, that *Abraham*  
obtained not righteousness, by any work Ceremonically,  
Morall, or whatsoever can be imagined, to assail to righte-  
ousness, except faith in Christ ; so finde I the use of the  
word, in the same case, *Phil. 3. 3, 4, 5, 6, 9.* Where, under  
this name of flesh, comes circumcision, our own righteous-  
ness which is by the Law, or whatsoever is, or may be op-  
posed to that righteousness, which is by the faith of Christ.

Theodoret ad  
loc.  
Illyric. in cla-  
vi & Zanch.  
de tribus Elo-  
him, lib. 3.  
cap. 1.

The whole explination amounts to this summe ; *Abraham*  
obtained not righteousness, by any his own works.

See we the confirmation : The argument is taken from  
an inconvenience, issuing out of that supposition ; *If Abra-  
ham were justified by works, he hath whereof to glory* : But,  
he hath not any thing whereof to glory, at least with God ;

Sasbour, ad  
loc.

Augustin in  
prefat. ad  
Pſal. 31. Am-  
bres, ad loc.

*Ergo*, he was not justified by works.

Let us see what our adversaries have to say, against this full argument of the Apostle. For ground of their answer, they attempt an inversion of the Apostles syllogisme, and thus conceive him to reason: If *Abraham* were justified by works, then had he no glory, or boasting with God; he might indeed by that means, procure the commendation of a man excellently righteous; but with men only, not with God: but *Abraham* had cause of glorying, and boasting with God; *Ergo*, was not justified by works.

This crosse frame of the argument, I could not without indignation read, were it not, that it hath great Authors to give it countenance; for Reverence to them, let us afford it tryall.

First then, consider that the Apostle in this argument, hath apparent respect to that ground laid down, *Rom. 3. 27.* That is, that we are to be justified by such a mean, as whereby boasting may be excluded; according to which ground he here concludes, That *Abraham* was not justified by works, for if that were true, then had he cause of boasting. Is it not now too grosse blindness, so to conceive the Apostle, as if he would give *Abraham* cause of boasting?

Secondly besides this, the proposition thus conceived, is apparently false: For, if *Abraham* were justified by works, then sure he had cause of boasting, even before God; for, what greater cause of glorying even before God, then this, That he hath wrought works to his justification, and may therefore say, he is not beholden to God, for his greatest blessing, justification, as having purchased it by his own works of obedience, see *Rom. 3. 27.*

Thirdly. add hereunto, that the assumption is apparently false, for *Abraham*, if the Apostle could judge, had no cause of boasting with God; his justification being as ours, meerly of grace, through faith in Christ Jesus: leave we therefore that dream, and see whether their other answers have more weight.

Say

Say some Catholiques, we must here understand obseruation of Legall Ceremonies; as Circumcision, Sabbaths, New-Moons, &c. Not works of the Law Morall.

*Ans.* To this idle exception, see my Annotation in Rom.3. But bring we this distinction into the Apostles argument, and see whether boasting be excluded: If *Abraham* were justified by works ceremoniall, then had he cause of boasting; belike not so, if by works morall: and how I wonder do works Ceremoniall, give greater cause of boasting, then works Morall? is their dignity now greater, then works of Morall obedience? *Fidem vestram Papiste* 1. *Behold, to obey is better then sacrifice, and to hearken, then the fat of rams*, 1 Sam. 15. 22. *I will have mercy, and not sacrifice*, Hos. 6. 6. *Mat. 9. 13. & sexcenta hujusmodi*; blush at such idle evasions, which your own *Bellarmino* willingly disclayms, and confutes by Fathers.

Besides this, according to this answer, boasting is only in some part taken from *Abraham*; namely, in respect of his observance of Ceremonialls; for Morall obedience is still left him, for matter of boasting; but boasting on any pretence, is excluded in *Pauls* intention; Ergo.

Hear *Hierome*; *Ex operibus legis, non justificabitur omnis Caro; quod nā de Lege Moysis tantum dictum putes, & non de omnibus mandatis, quae uno legis nomine continentur, idem Apostolus scribit, dicens: consentio Legi Dei, &c. iterum scimus, quod Lex spiritualis est*, &c. We know faith *Pauls*, that the Law is spiritwall; Rom. 7. 14. What Law I wonder, if not that Morall?

Let us see yet, whether other playsters will save the score; works of *Abraham* at of two sorts; some *Precedentia fidem*, going before faith; some *Facta post fidem*, & done by faith: the Apostle understands works done before faith, and regeneration; not those done in, and by faith; Let us bring this into the argument. If *Abraham* were justified by works done without faith, by the mere power of natural freewill, then had he cause of boasting; not so, if by works done

Bellarmin. de  
Iustific. lib. 1.  
cap. 19.

Hierom ad  
Cresiphont.  
Adv. Pelag.  
ultramed.

Bellarmin. qua  
supra.

done in faith. *Ans.* And why not I marvel, when works done by grace, (according to their opinion) are done, partly, by strength-naturall of free-will; so much then as free-will helped in the doing, so much cause of boasting *Abraham* had of himself; But *Abraham* had no cause of boasting, &c. What if it be apparent, that the Apostle speaks even of works done by *Abraham*, now believing and regenerate; then methinks, these works must also be included, in the Apostles intention: Certainly if we consider the testimony alledged out of *Gen. 15.* in the next verse, to prove, that *Abraham* was not justified by works, it will easily appear that *Abraham* was long before this regenerate, and believing, and had many works of faith; whereas yet the testimony of righteousness is given him, not for working, but for believing. It was a work of faith that *Abraham* did, in following the Lords call out of his country, *Heb. 11. 8.* Other works of piety and love, see *Gen. 12. 8. & 13. 8, 9. & 14. 16, 20, &c.* Yet not these works done in faith, but faith was imputed to righteousness.

True faith *Bellarmino*; *Abraham* was now regenerate, and had done many good works of faith; and yet the Apostle, when he saith he was justified by faith and not by works, rejects not his works done in faith from power of justifying, but those only which he (might) have done, not of faith. For even they who have faith, work sometimes not of faith, as when they sin, or do works meretricious Morall, without relation to God: In a word, the Apostle speaketh conditionally, and according to their opinion, which ascribed righteousness to their own strength.

*Ans.* Now, what is to be wilfully blind, if this be not, was it ever heard of, that a man should be justified by works, not which he (had) done, but which he (might) have done: or, think we the Saints of God to whom he wrought, or the Jews that perhaps distressed them, were ever so shameless, as to ascribe justice to works carnall, or merely Morall, such as heathens performed. Its apparent,

that

that the Apostle fits answer to Jewish objections, who urged works of law, written for matter of justification: yea in likelihood, works done in grace, for whereto else comes in the example of *Abraham*, so worthy a Saint of God? *Certes*, if of works meerly naturall, there had been question, example of *Abimelech*, or *Socrates* or *Aristides*, had been as pertinent to the purpose.

Lastly say others, the Apostle speaks not *de justificatione Pii*, but *Impii*; not of that justification, whereby a man, of a righteous man is made more righteous; but he speaks of justifying a wicked man, which is done by faith: *Ans.* Concerning this distinction, see Annotat. in Chap. 2.

But it is their opinion, that he speaks of the first justification only: surely *Sashant* confesseth; that the testimony out of *Genesis*, treats only, *De augmento Iustitie*, & non *de justificatione Impii*: And that is apparent to every considerate Reader.

This mist of cavills thus dispelled, let us now resume the Apostles conclusion, and lay it for a ground; that *Abraham* was not justified by any works of any law, in any state by him performed.

Hear this now yee justitaries, that dare obtrude your menstruous merits to Gods justice, and for them claim righteousness at his judgment seat: Behold *Abraham*, that mirror of good works, as well as of faith; yet stript of all right, and claim to righteousness by any his obedience: and dare any of his children challenge more at God hands, then *Abraham*, the pattern of justification? Bring to the balance your voluntary poverty; building of temples, pilgrimage, works of mercy; or, if there be any vwork that you think more glorious, and see if they be not found lighter then vanity it self, to those of *Abraham*: that one vwork of obedience, in offering his Son *Isaa*, upon the altar, vvhich of the sons of men can parallel? I spare amplifications, because they are extant in the Apostle, and particularized in *Amrose*; *De Abrah. Patriarch* lib. 1. Cap. 8.

Use.

## V E R. 3, 4, 5.

*For what saith the Scripture? Abraham believed God, and it was counted to him for righteousness: Now to him that worketh, is the reward not reckoned of grace, but of debt: but to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.*

**V** Hether the words be conceived as proof of the Minor, or of the principall conclusion, it is not much materiall, the issue being all one: The argument proving it, is taken from the manner, or meanes of *Abrahams* justification, which was meerly gracious; the Scripture affirms, that *Abrahams* believing, was counted to him for righteousness, Gen. 15. 6. Ergo, he had no cause of boasting; because, that not to the worker, but to the believer only, faith is imputed unto righteousness.

The consequence of this Enthymeme, hath its proof from the place of unlikes; That the force of the prooffe may be better conceived, let us view a little the terms of the comparison: The persons compared are; he that worketh, and he that worketh not but believeth: The things where- in they are compared as unlike, is the manner or means whereby these severally obtain righteousness: The worker that is, he that hath works to be justified by, he hath righteousness reckoned to him as wages; not granted out of favour, but paid as of debt: He that hath no works but believes, hath righteousness counted to him, not of debt, but of favour; as if he had said, that yee may see how *Abrahams* having faith counted righteousness, left him no cause of boasting; observe this difference, betwixt the worker, and believer, viz. He that hath works to bring before God, hath righteousness ascribed unto him of debt, not of grace; because that by his works, he hath purchased righteousness as wages, and so by consequence hath cause of boasting:

Now,

*with him y<sup>e</sup> hath not such works, but faith only in him.*



him that justifieth the ungodly, its otherwise ; this faith is of grace imputed to righteousness ; *Abraham* therefore being of this latter sort , not a worker, but a believer, and by consequence, hath faith of grace counted to him for righteousness ; surely had no cause of boasting , for this matter of justification : This, having the better judgment of the learned , I take to be the naturall resolution of the text.

Let us now turn back to the words , and enquire their sense, and what instructions they afford for our use.

In verse the third, are two things.

1. The Judg whom *Paul* appeales unto.
2. The sentence of the judg.

*For what saith the Scripture*] Holy Apostle, thou forgottest thy self, that didst appeal to Scripture to give sentence, in a matter of doubt : For we are taught by men of unerring spirits ; the Scripture is *Mutus Index*, a dumbe judg. not able to utter what may resolve us in matter of doubt. Now , how much better were it that these men were dumb, then to use their tongues in manner so blasphemously derogatory, to him that inspires the Scripture : For, be it that in property of speech the Scripture is speechless, yet contains it not directions sufficient to determine doubts ? or needs it any more, then mans minde to conceive, and his tongue to publish what it contains ? Or, hath the Church any other authority about the Scripture, save only to declare what Gods Spirit therein speaks ? Must the sense needs be locked up in the Popes breast, and the Scripture taught to mean only what he determines ?

2. Is it so strange, and abhorrent from common language, that the Scripture should be said to speak ? In common assemblies what more usuall ? How saith your record ? What saith the Law ?

3. How ever, I hope , Gods Spirit may be said in Scripture to speak to his Church, without any great *νατάγνωσις*, inasmuch as he doth therein utter what his meaning is : And

writing, doth the office of speech thus far, that it serves to expresse the conception of our minde : As David said of his tongue, *it was the pen of a ready writer*, Psal. 45. 1. So may we say of the pens, that the Lords holy scribes used, they were the tongues of a ready speaker.

*Sit tacet Christus, quid sibi volunt hac Evangelia ? quid sibi volunt voces Apostolica ? quid cantica Psalmorum ? quid eloquia Prophetarum ? in his enim omnibus Christus non tacet : S. Augustin. In Johan. tractat. 4.*

*The Scripture ?* ] Fitly doth Paul consult with Scripture, as the only Competent Iudg in-questions of his nature; without which, if we search for resolution in matters of this quality, we run into a Labyrinth : The advise that Constantine gave to the fathers in the Nicene Councell, should have place with us ; *sumamus ex dictis divini spiritus explicationes questionum* ; Mark his reason ; *Evangelici enim, & Apostolici libri, nec non Antiquorum Prophetarum oracula, plane instruunt nos sensu Numinis* : And truth is, howsoever in matters of Morality, there be to be found some good directions in nature ; yet in this, and like matters touching reconciliation with God, and means of justification before him ; how utterly not only blind, but opposite to what truth teacheth, is nature : yea, it may not be denied that the Fathers themselves, have some of them too naturall conceits in this business ; and, if my judgment and observation in their writings be any thing, (as it is not much,) the attentive Reader shall finde much of the popish plot of justification, to be framed out of the errours and misprisions of some Ancients ; here therefore especially let it have place, that the Prophet adviseth, *to the Law, and to the Testimony*, Isai. 8. 20.

See we now the sentence of this Iudg ; *What saith the Scripture ? This, Abraham believed God ; and it was imputed to him for righteousness.*

In which sentence, we have two particulars observable.

First *Abrahams act*, with the object, *he believed God.*

Secondly,

Theodoret.  
Hist. lib. 1. cap.  
7.



Secondly, The fruit, or benefit thereof ; *It was counted to him for righteousness.*

Touching the first, *Abrahams* act, he believed God : Let us here a little largely, enquire what is the nature of justifying faith ; so much the rather, because the controversy is famous, betwixt us and our adversaries.

*The nature of justifying faith explained.*

Concerning it, two questions shall be handled :

First, whether it be an [assent] to the promise ; Or, an [Assurance] rather, and trusting in the promise : Or, in plainer terms ; whether this [to believe] in this question, signifie, to give Credence to God speaking ; or else, to put confidence in God.

The opinions both of them have great Authors, both Popish, and Protestant : For our better understanding, it shall not be amiss to fetch the consideration somewhat higher ; even from the generall notion of these two habits, as they are conceived by Philosophers and others, according to reason.

Faith therefore or believe, hath this generall description: It is an habit of the understanding, inclining us to a firm, and undoubtfull assent to something as truth, for the authority and credit of the speaker, or witness. I call it first an habit of the understanding, because, the proper object thereof is truth, and the act thereof an assent to truth ; or, a perswasion and acknowledgment of the truth propounded: The difference stands, partly in the measure of assenting, partly in the cause moving to assent : for as touching absolute doubtfulness, when the minde hangs in *equilibrio*, giving no assent either way, its quite opposite to the nature of faith.

Now, the assent of the minde hath three degrees :

The first is, when the minde hath some, though weak, inclination, and hath a propension to assent to a thing propounded, perhaps moved by some slight sign, or by apprehension of possible truth ; some call this suspicion, more fitly perhaps, conjecture.

The Second is, when the aſſent is more ſtable, and reſolute; yet not without fear, that the contrary may be true: this called opinion.

The Third and higheſt, is a perfect and peremptory acknowledgment, that the thing propounded is of infallible and certain truth; of this laſt ſort, is the aſſent that faith yields.

Now, this certain and perfect aſſent is of four ſorts, according to a fourfold means ſwaying the minde: The firſt is, that which is cauſed by ſenſe; as when the minde acknowledgeth a thing for truth, becauſe it hath received perfect intelligence from the ſight, hearing, &c. or, other ſenſes not hindered or deceived: The ſecond is, that which is cauſed out of the clear light and evidence of the thing, without arguments of any kinde to perſwade it; as in principles clear of themſelves, and that need no demonſtration or evidence, but their own light to convince; as that, *omne totum majus eſt ſua parte*: The third is, that which is cauſed by certain diſcourſe, and demonſtrative arguments, which they call ſcience: The laſt is, that which is procured by the authority and credit of him, that propounds a thing to be received for truth; which authority (being without exception,) breeds perſwaſion as firm, as any can be raiſed by argument, ſenſe, or if there be any other means more forcible with the minde to perſwade: And of this laſt ſort is faith.

Now *Fiducia*, confidence or aſſurance, is that habit, or act of the will, whereby we hopefully reſoſe our ſelves upon the power, truth, and goodneſs of the promiſer, for receiving of ſome good thing promiſed.

It differs from belief. 1. In the proper ſeat; belief being in the underſtanding, aſſurance in the will. 2. In the object which its carried unto, which is *bonum*, not *verum*. 3. As the effect from the cauſe; this reſoſing of our ſelves on, ariſing from a perſwaſion of the power, truth, goodneſs of him we truſt in: And of the general notion of theſe two qualities thus far.

Their

Their difference we shall better yet see, if we consider the divers phrales of speech, wherein the Scripture expresseth their actions, fittingly to that usuall distinction received from *Austin*, putting difference betwixt these two acts of; *Credere deo*, & *Credere in deum*: The first being the act of beliefe, properly so called; the other expressing the act of that other habit which we call *fiduciam*.

To apply this *Premissa* to the purpose; the question is, of whether sort that faith which we call justifying is; whether a giving credit to God promising us remission of sins in Christ; or a relying on his mercy, and the merits of Christ, for pardon of sins and life everlasting.

The severall opinions shall be propounded and examined, that the truth may the better appear.

Papists, well nigh all that I have seen, Resolve of the former, and thus determine; That Faith justifying is no such Affiance, or Confidence in Gods mercy, as Protestants teach; but a general assent to all things contained in the Word of God, and a perswasion of their Truth.

Of our own Divines, some not of lowest rank, judge, that it is meerly an assent to the truth of the Gospel, or Evangelicall promise made to us in Christ, And they would thus be understood; not that it excludes beliefe of the rest of Gods word, but that (as it justifies,) it respects only the Gospel: And further, this assent they make of two sorts; one generall, whereby we believe the Gospel to be true; another speciall, whereby we believe it to be true to (us.)

A third sort there are, that make it meerly an affiance or confidence in God, and his Christ for pardon of sins, and salvation.

The last is of them, that make it partly an assent particular, partly affiance; of these, let us enquire which comes nearest unto the truth.

As touching that of Papists, making it only a generall assent

S. Aug.  
Tr: ct. in Ioh.  
29. and Serm.  
61, de verb.  
Domini.

Bellarmin. de  
Iustif. lib. 1.  
cap. 5. & 9.  
See Kemnit.  
Exam. lib. 1.  
cap. de Fide  
justific.

aſſent to the truth of the whole word of God, without any particularizing either of the object, or of the aſſent :

The reaſons are forcible againſt it.

Iam. 2. 19.

\* Rom. 8. 30.

Fiſt, For that by this means, juſtification is extended to ſundry reprobates, yea, after a ſort, to divells ; for if this be the faith that juſtifyeth, namely, whereby men aſſent to the truth of the word of God ; then muſt all in whom ſuch faith is, be partakers of juſtification : but only the \* predeſtinate are juſtified ; reprobates and divells not ſo ; *Ergo*.

\* Heb. 11. 6.

1 Ioh. 4. 19.

Secondly, Our next reaſon is, from the effects of faith juſtifying ; one ſpeciall whereof is, that it makes our ſervice all \* acceptable to God, through Jeſus Chriſt : Now, how a generall aſſent to the truth of Gods word, without a particular perſwaſion of his love to us in Chriſt, ſhould thus ſweeten our ſervices ; I would have them explain, ſith none pleaſeth, but what iſſues from love of God ; and that again flowes from our perſwaſion of Gods love to us in Chriſt.

Add unto this, thoſe other gracious effects or faith juſtifying ; as, that it breeds peace of conſcience, *Rom. 5. 1. Pa-  
tience, yea joy in afflictions, under hope certain of glory* ; bold-  
neſs of appearing before God in prayers, &c. yea in the  
day of judgment : Can theſe be imagined to flow from ge-  
nerall faith ? Theſe, and many the like reaſons, ſufficiently  
overthrow that dream of generall faith.

Let us examine theſe Reaſons ; the ſumme of them I will briefly propound.

The Fiſt lyes thus ; the faith deſcribed by the Apoſtle, *Heb. 11. 1.* is not a ſpeciall perſwaſion of Gods ſpeciall mer-  
cy, or an affiance therein ; but only a generall aſſent, to the  
truth of the whole word of God. But the faith there deſcrib-  
ed, is juſtifying faith : *Ergo*, Juſtifying faith is not a per-  
ſwaſion of Gods ſpeciall mercie, or a confidence therein.  
but a general aſſent to the truth of the whole word of God?

*Anſw.* To the minor I thus answer ; that its eaſily con-  
feſſed, that the Apoſtle in that whole Chapter, deſcribes  
that

that faith that justifies : But, whether he intend an exact definition of the nature of it, (as it justifieth) or rather a setting out, and commendation thereof, by the effects and properties, is the question : And its apparent, that the Apostles purpose, is not so much to give us an exact definition of the nature of it; as to exhort to continue therein, by arguments drawn from the properties, and wonderfull effects that were wrought by it in the Saints that have gone before us, as appears there; and in *Hebr. 10. and 12. 1. 2.* For, first, think we the Apostle so ill an Artist, as to compose his definition of Terms amongst all figurative as, *ver. 1.* if he desired exactly to set down the nature of it to our understanding ? Besides, that some of the effects ascribed there to faith, are particular, and almost personally belonging to the Saints there mentioned, and which we cannot but foolishly expect to be wrought by our faith : Now had the Apostle there intended to describe that faith that justifieth, so as to shew us the nature thereof, (as it justifieth) impertinently, had those works as miraculous, and of personall obedience been there inserted.

To the *Major*, it is denied : Even the faith there described, is a speciall perswasion of Gods speciall mercy, and an affiance therein : For what though there be no mention made of any such specialty, either of the perswasion, or of the object, or of the affiance; cannot it therefore be such, because its there described by effects and properties ? The Apostle, *1. Cor. 13.* describes unto us at large true Christian charity, by Necessity, Effects, perpetuall endurance : shall we now say, that Charity is no benevolous, or wel-wishing affection towards our neighbour; because there is no express mention made thereof, where it is purposely described ? Adde unto this, That this speciall perswasion of Gods love in Christ, and affiance in his mercy, is there necessarily included; it being impossible, that any of these works of obedience could have been, either so courageously undertaken, or so acceptably performed, had they not had even such faith as we now enquire of.

Their

*Remitt. qua  
ſuprà.*

Their ſecond reaſon lies thus : The faith which Chriſt required, commended, exhorted unto, approved with miracles, was onely a generall aſſent to the truth of the word of God; as *Matth. 9.* and *16. Luke 7. Ioh. 1. &c.* But that faith which Chriſt ſo required and commended, &c. was faith juſtifying; *Ergò,* Juſtifying faith is onely a generall aſſent to the truth of the word of God; or, as *Bellarmino* himſelf inferrs the concluſion, it hath for the object ſomething elſe beſides Gods ſpeciall Mercy. *Anſw.* If that be the concluſion, it was never denied by our Divines, but that the faith that juſtifieth, hath for the object, not ſpeciall mercy onely, but the whole word of God: If that therefore be the concluſion, the Adverſary proves what is not denied: For we grant (if they will needs have it) that its the ſame faith which believes both the Hiſtory in generall, and which receives, and reſts on the ſpeciall mercie of God for juſtification.

But the queſtions be, 1. Whether generall faith alone ſuffice to juſtification? 2. Whether the object of faith juſtifying (as it is juſtifying) be the promiſes of the Goſpel, as they concern us? The firſt of theſe we deny; the ſecond we avow, and prove, *ut ſuprà:* there is none of us, that ever denied, but that its the ſame faith, which aſſents to the truth of the word of God, in generall, and which juſtifieth us in the ſight of God: But if we ſpeak of faith (as its juſtifying) ſo we ſay, it reſpects particularly the promiſe of the Goſpel. I illuſtrate what I mean by this ſimilitude: Its the ſame ſoul, whereby a man lives, moves, exerciſeth ſenſe, and uſeth reaſon; but yet, if the queſtion be, What it is in the ſoul that forms a man to his particular nature: We ſay, its the ſoul, not as it gives life, motion. or ſenſe; but as it uſeth reaſon: Even ſo, &c. Now to the proofs of the adverſe part, I anſwer, that the *Major* is untrue; The faith which Chriſt required, was not onely, a generall aſſent to the truth of the word of God, concerning his perſon, power, offices, &c. but principally, it was particular aſſent, and

affiance

affiance also in him, as the *Messiah* promised: as by view of some of the principall obligations will appear: For, think we the acknowledgment of this proposition in generall; [*That Jesus Christ is the Son of God*] is that, that justifieth and saveth: Then how fail Divells of justification? yea, and of eternall life, that sensibly acknowledge him to be *Jesus, the Son of the living God*, Mark 2. Besides, what means our Saviour so often to invite us unto him; and propounding the condition of eternall life, to utter it in a phrase importing affiance? as, *Ioh. 6. 40.* yea, particular acknowledgment of him to be a Saviour unto us.

Lastly, Thus I reason, *A Pari*; other parts and conclusions of Scripture propounded generally are to be believed, not only as they concern the generall, but particularly as having their truth in us: Why not then, these, that propound remission of sins, righteousness and salvation, to be obtained by Christ? For instance, when the Scripture teacheth, that every one is accursed that keeps not the Law; *that the wages of sin is death.* &c. Binds it not me also to believe, that I also for (my) sins, am by nature subject to the curse? that the proper wages for (my) sins, is death. When it propounds promises of temporall blessings as it doth to them that seek Gods Kingdome, and his righteousness: ought not I to acknowledg this promise to belong to (me,) and to place confidence in God for the performance? Why then, when the promise of remission of sins is made to believers, binds it no (me,) and every believer, to assume that (my) sins are pardoned? when it teacheth Christ to be the Saviour of the world, and Author of Righteousness to those that obey him; should I not say, that Christ requiring generall faith, intends also a particular applying of this generall to my self, for my comfort and salvation? More I add not in this kinde.

Two paradoxes only of *Bellarmino*, I will briefly propound and so leave them:

See Joh. 20.  
and 1 Joh. 5.

Bellarmino. l. 1.  
de justific.  
cap. 8.



The first is. that faith is justifying, though it have no respect to Gods speciall mercy.

The Second, That it is not justifying, if perhaps it have respect thereto.

The proofes have in them the quintessence of *Iesuitical acumen*: The Leprous mans faith, *Mark 1.* was a justifying faith; and yet had no respect to speciall mercy. *Ergo*, Faith not respecting speciall mercy is justifying. *Ans.* The proposition needs proof; inasmuch as many had faith for obtaining Miracles, that had none at all, touching the person of the Messiah, *Luk. 17. 2.* How proves he, that he had no speciall faith, concerning remission of sins by Christ? What, because he doubts of his will, for his cure? As who say, there may not be speciall faith, touching pardon of sins, even where there is doubt of obtaining some temporall blessing: the one having a promise for Gods children to rest on; the other not so, but with limitation to expediency.

But will you see how he proves, that faith is not justifying, if it have respect to speciall mercy: The Pharisee having it, even because he had it, was not justified? *Ergo*, *Ans.* And, was the Pharisees affiance in Gods speciall mercy, the Reason, why he was not justified? Nay, rather the vain boasting of his own righteousness; as appears by the drift of the parable expressed, *Luk. 18. 9.* *Vaonns proinde rediit, quia plenitudine simulavit*, as S. Bernard: and therefore failed he of justification; not because he trusted on Gods speciall mercy to obtain it, but for that he trusted in himself that he had it.

Some Ancients let us hear in this point, saith Bernard: *Si credis peccata tuam non posse dolere, nisi ab eo cui soli peccasti. Et in quem peccatum non cadit, bene facis: Sed adde adhuc, ut et hoc credas, quia per ipsum (Tibi) peccata donantur; hoc est, Testimonium, quod perhibet in corde nostro spiritus sanctus, dicens: dimissa sunt tibi peccata Tua.*

The Second opinion, touching the nature of faith justifying

Bernard. de  
Annuc. Ser. 3.  
ad calcem.

Bernard de  
Annuc.  
Serm. 1.

et tunc  
ad istud ubi  
est quod



fyng, (as it is justifying) is this, that justifying faith is an assent not so much to the truth of the whole word of God, as to the promises of the Gospell, and that, as having their truth in (us.) The difference betwixt this and the Popish opinion, stands in two things.

First, in the object, which they make the whole word of God; these only the Doctrine of the Gospell.

Secondly, In the manner of assenting, which they make generally, without any particular applying to our selves these particulars: They consent in this, that it is an act of the understanding, rather then of the will; perswasion rather then confidence; assent, rather then affiance: And for this they have these Reasons.

First, For that the faith that justifieth, is so often expressed in a phrase importing assent, or giving credit, as in this Scripture; *Abraham believed God*; that is, gave credit to God promising to be his reward, &c. *Similia vide*, Mark 1.15.

Their Second Reason is, because the object thereof, is usually made the propositions of the Gospell, and that which they call *Terminum complexum*; or, as *Thomas* speaks, something propounded; *per modum enuntiabilis*: or, to speak more plainly, and agreeably to the phrase of Scripture; a testimony which God gives in the word, and in the heart; See *Rom. 8.16 Gal. 2.20*.

A Third Reason, Because it seems strange, that faith justifying should have divers seats, or subjects; The understanding as an assent; the will as an affiance: From hence and the like reasons, it is concluded, that faith justifying is an assent, rather then affiance.

Now, that it hath not for the proper object, the whole word of God; but rather, only the doctrine of the gospell, (as it is justifying) these Reasons evince.

First, For that our Saviour prescribing the act, limits out also the object, and makes it the Gospell; rather then any other part of the Scripture, *Mark 1.15*.

Keannic. in  
Exam. part 1.  
de Fide justifi-  
fic.

Secondly, For that in other parts of the word of God ; faith findes not what it may lay hold on, for reconciliation, remission of sins, and justification but only in the Gospel ; that is, the word of reconciliation ; there is Christ the Mediatour propounded, there remission of sins promised.

For the Third branch, that its a particular assent ; particular I mean, not only in respect of the Subject, but of the Object, Examples prove, *Gal. 2. 20. Christ loved (me,) gave himself for (me :)* The generalls of the Gospel thus particularized, are that which faith justifying (as it is justifying) respects ; by this faith *Paul* lived.

Secondly, In point of believing, there can else be no difference betwixt faith of Reprobates and that of the Elect ; betwixt faith of Divells, and of justified men : For, its an idle tenant of theirs, that they make charity the form of faith ; a gift disparate from it not in act and office only. but in the very subject and seat where it resides : More see to this purpose, *Supra*.

The Third opinion is of them , that make it only an affiance and resting on God , and his Christ , as propounded in the gospel for justification , and remission of sins. And for this opinion these Reasons are brought.

First, For that the phrase wherein usually it is expressed, imports rather confidence and affiance, then assent or perswasion, as *Ioh. 12. & alibi* : But finde' we it not, as often expressed in a phrase, that signifies assenting ?

Secondly, Because, they cannot else finde a difference betwixt faith justifying, and that which may be in hypocrites and divells : What say they to that particularity of assenting, *Gal. 2. 20.* and appropriating the generalls to our selves ; a thing as impossible for hypocrites or divells to perform, as that other of affiance ; and what to that, *Eph. 3. 12.* that makes this confidence a fruit of faith justifying.

The last tenant is of those, that make it partly an assent particular ; partly an affiance ; and, for that opinion are these Reasons.

First

First, For that the phrases of speech wherein it is expressed, seem to import both.

Secondly, They are both required as necessary to justification ; not only as dispositions, but after a sort as ingredients ; not only as qualifications of the person, but our means of justifications.

Thirdly, Because they concur in every person justified, as he is justified.

Now, Of these three last, which is the truth, I dare not peremptorily determine. For my part, I profess my self to think with them, that make faith justifying and assent, rather then assiance ; especially for that place *Eph. 3. 12*. Howbeit, I may not deny but that the assiance spoken of, in an inseparable companion of that assent ; perhaps also, as conferring something to justification : yet this I am well assured of. First, Faith properly so called, hath its seat in the understanding. Secondly, According to Etymology, imports a perswasion. Thirdly, In use of Scripture, most frequently signifieth giving credit, rather then putting confidence. Fourthly, And, if there be any truth in that our Divines affirm, concerning the office of faith, [in applying Christ to our selves,] most likely it should be an assent, rather then assiance ; applying or appropriating of Christ to us, being no more but this ; an acknowledgment that Christ is such to us, as the Scripture describes him, a Redeemer, a Saviour, a Mediatour of reconciliation, and Author of righteousness and salvation ; which acknowledgment is an act of the understanding, not of the will. Fifthly Besides this, the opposites or defects of faith, are apparently in the understanding, and import defect of assenting, as doubting. Sixthly, The perfection and *αληθεια* (as I may term it) of this grace, is *πληροφορία*, fulness of assent and perswasion ; the grace it self for substance, therefore, is of the same nature.

Let us view a little how the Apostle in this Chapter, expresseth that faith of *Abraham*, which to him was im-

ted to righteousness: In this verse its thus enunciated, *Abraham believed God*; that is, gave credit and assent, to what the Lord promised touching a seed; and vers. 22. He was fully assured, or perswaded, that he which had promised, was able to perform: and this perswasion was imputed to him for righteousness: All which laid together sway my judgment to theirs, that teach faith justifying to be such an assent, as in the third opinion is expressed, rather then affiance; and of the nature of faith justifying, thus far. There remains yet one thing, before we proceed to the fruit of *Abrahams* faith, expressed in the next member: And that is, to enquire how fitly this testimony is alledged, to the purpose of justification; the promise being in shew only of a temporall blessing; namely, a numerous seed, and no mention made of Christ the Mediator, whom faith justifying (as it is such) respects. *Ans.* Answers here are diversly conceived; the likeliest I will propound.

First Its thus answered, that *Abrahams* faith whereby he believed the promises, both touching the reward, vers. 2. and touching the seed, cannot be imagined to have been, without respect to Christ the Mediator; inasmuch as *all the promises of God, are yea, and Amen in Christ, 2 Cor. 1. 20.* That is, have their accomplishment and ratification in, and for Christ.

Secondly, That the seed mentioned in the promise, is rather to be understood of the spirituall seed, then of the carnall posterity of *Adam*; and the head thereof is *Christ*, as the Apostle interprets, *Gal. 3. 16.*

The fruit of *Abrahams* faith follows: [*It was counted to him for righteousness.*]

The difference in the reading out of the Hebrew original, is little or nothing: Hebrew thus; he imputed, or counted it for righteousness: out of the septuagint, its rendered positively, *it was counted for righteousness.*

For the sense of the words, if it be enquired, What was it, that was counted righteousness? Its answered, faith;

as appears both by the text, *Gen. 15. 6.* *as also, verſed 19.* *Was accounted unto him for righteousneſſe.* For better understanding the text, let us conſider the word; firſt ſeverally and alone, according to the native ſignification, and uſe of Scripture. 2. Conjunctly, according as thereof ſundry phraſes are raiſed,

The word, λογίζω, or, λογίζομαι, it ſignifies uſually two things: Firſt, To repute or eſteem, and make reckoning of. Secondly to impute or aſcribe. In the firſt ſenſe, *Pſal. 8. 4.* *What is man, that thou reputeſt, or eſteemeſt him?* Chriſt was reckoned amongſt the wicked; that is, eſteemed as they, *Iſai. 53. 12.* In the ſecond ſenſe, the uſe is alſo frequent; *Philem. verſ. 18.* *If he hath wronged thee, or oweth thee ought; impute, that is, aſcribe it to mine, and let it as it were upon my ſcore: the ſpeech being borrowed from Merchants.*

The phraſes of ſpeech, ariſing from conjunction of this word with others, are divers in Scripture,

In this Chapter, faith is ſaid to be imputed to righteousneſſe, or, reckoned for righteousneſſe; wages is ſaid to be reckoned, or imputed; righteousneſſe to be imputed to a man; ſins to be imputed, or not imputed to the committer.

The Firſt phraſe is, of all the reſt, of moſt difficult explication: Conjectures of others; that have any probability, I will propound: ſome thus, *Faith was (counted) for righteousneſſe*; that is, inſtead of righteousneſſe; as if it ſupplied the ſtead of the righteousneſſe of the Law, in this point of juſtification: and this expoſition they would ſup-  
prove, by likeneſs of phraſe in other things, as they conceive it; As *Rom. 2. 26.* *Uncircumciſion is (counted) for circumciſion*, that is, inſtead of circumciſion; *Rom. 9. 8.* *The Children of the promiſe are (counted) for the ſeed*, that is, inſtead of the ſeed: But, why not thus rather? they are (counted) the ſeed; for ſo they are apparently, not reckoned inſtead of the ſeed; but counted or eſteemed the ſeed, they

they being the ſeed, with which the Covenant is made. Others this; Faith is (imputed) to righteouſneſs; that is, aſcribed unto them, and taken notice of ſo far, as that he was for it (eſteemed) righteous: We ſhall beſt underſtand the meaning, by comparing the ſelf ſame phraſe as it is extant *Pſal. 106. 31.* Phineas his executing judgment, was (counted) to him for righteouſneſs; to all generations for evermore; that is, he for that fact; or, by means thereof, had the (eſteem) of a righteous man amongſt men, unto all poſterity. So, *Abrahams* faith was (counted) to him for righteouſneſs before God; that is, he for believing; or, by means of faith, was eſteemed or reckoned righteous before God: This, as far as I conceive, is the proper meaning of the phraſe.

If that hypallage ſeem harſh, thus conceive it: His believing was reckoned unto him to righteouſneſs; that is, came into reckoning ſo far with God on his behalf; or, for his benefit, that thereby he obtained righteouſneſs.

Faith then is of that reckoning with God, as that to *Abrahams*; yea to every man endued threewith, he allowes the eſteem of a righteous man; underſtand faith as its before deſcribed.

For the better underſtanding of this concluſion; let us ſee a little, how faith obtains this bleſſing of righteouſneſs at Gods hands; or, what is the reaſon of the connexion of righteouſneſs with believing? Divers are the explanations: *Papiſts* impute it, ſometimes, to the merit and worth of the very habit, or act of faith; as if it deſerved at Gods hands juſtification; and had the force of a proper efficient cauſe meritoriouſly to procure it: Againſt it are theſe Reaſons,

First, Hereof we may ſay, as *Bernard* of other good works; or, as he terms them, merits, that its not ſuch, as as that (for it) righteouſneſs ſhould be due to the believer of right; or, as though God ſhould do us wrong, except he gave to us believing righteouſneſs; for this, as all other

Bellarm. de  
juſtif. lib. 1.  
cap. 17.

Bernard Ser.  
1. de Annun-  
ciat.

other good qualities, or actions, is the gift of God ; and therefore man is rather a debtor to God for it, then God to man.

Secondly Besides this, how holds the difference assigned by the Apostle, betwixt the worker, and the believer, in the manner of obtaining righteousness, if righteousness belong to the believer as a reward of debt ?

If righteousness belong to the believer, of debt, as a reward of believing, then, vainly doth the Apostle alledg this as a difference, betwixt the believer, and the worker ; that the one hath righteousness paid as of debt, the other given as of grace : but, the difference is sure authentically. *Ergo*. Their arguments will be fitlyest answered, when we come to set down the opinions of our own Divines.

Sometimes they thus conceive it that faith is the beginning of righteousness, and the inchoate formall cause of righteousness ; that is, part of that righteousness, whereby we are made formally righteous : and that they would prove out of this text ; because to him that believeth in him that justifieth the ungodly, his faith is counted to righteousness : But, they would deceive us with a false gloss ; for, that is not the meaning that faith is (counted) our righteousness ; but that its taken notice of so far, as that to the believer righteousness is imputed. A (mean) therefore it is of obtaining righteousness, not righteousness it self ; except by righteousness, they will understand that of sanctification. 1 *Ioh*. 3. Wherefore we acknowledg it to be a part : but, what is that to the righteousness of justification, whereof the question is ? 2. After their own gloss, its righteousness only *affirmative*, not therefore formally.

Sometimes again, they make righteousness depend on faith, as a preparation thereto in part, necessary to dispose the subject to receive justification ; that is, as they term it, the infusion of charity and other graces, whereby we are made formally righteous : *Verisipelles* ! Where may we

E

finde

Bellarm. *qua supra*.



finde you ? Is it the form of righteousness, and yet but a preparation to righteousness ?

*Ob.* The form inchoate, not compleat.

*Ans.* But I demand ; Is it before the other graces of God in time ? Or, are they togethes with it infused ? If so, how then make you yet a preparation only to righteousness ; when as together with it, other gifts which make up righteousness compleat, are infused ? Let us leave them, and come to explications of our own Divines.

Some thus, Righteousness or justification, hath its connexion with faith, by an order that God hath been pleased to set down, in the Covenant of grace ; which is this, that whosoever shall believe in Christ, shall be justified and saved. This condition now performed on our parts, justification is ours ; and we are as righteous in Gods esteem, as if we had all the righteousness of the Law performed by our selves : Now, this is an evident and clear truth, that, in the Evangelical Covenant, faith is the condition of justification : But first, if faith justifies us, as a condition performed by us ; fain I would know, how we may maintain that doctrine of our Churches, concerning sole faith, and its being the only thing in us, that avails to the attainment of justification : for, if we view the tenour of the Covenant of grace, faith is not the only condition required of us to justification, and remission of sins ; for repentance also is a condition required, in that covenant to the same end, *Mar. 1.15. Repent, and believe the Gospel ; Act. 2.38. Repent and be baptized, for remission of sins ;* but, faith must so justifie, that (in that work) no other thing may share with it, no not repentance it self. *Ergo,* Besides this, if the act of faith (*qua actus*) be that for which we are justified ; how doth the Apostle describe our righteousness to be without works ? *vers. 6.* How sets he the worker and believer in direct opposition, in the articles of justification ? Perhaps, it will be said, that works of the law only are excluded, not this, which is a worker of the Gospel ?

pel ? *Ans.* It should seem, that not only works of the law, but universally all works are excluded; because, whatsoever may occasion boasting in man, is excluded *Rom. 3. 27.* Now, as great occasion of boasting is left to man in the act of faith, as in any work of the law whatsoever: Nay, may some man say, for faith is the gift of God, and the exercise of faith merely his work. *Ans.* The same may as truly be said of love, patience, &c. These being also gifts infused of God, and their actions, even every act of them, merely his works in us, even as merely as the act of faith.

It remains then, that we enquire, whether in the other explanations of our Divines, more likelihood may be found.

Usually, its thus conceived to justify; namely as it is an instrument to apprehend that righteousness for which we are justified, even the \* righteousness of Christ; whether of this life, or death, or both, it is not pertinent to this place to enquire; but in this respect, righteousness is ascribed unto it.

And here we are asked, whether we finde faith to have any such act, or office, as to apprehend and receive Christ, and his righteousness. *Ans.* Amongst other places that is pregnant, *Rom. 5. 17.* Where believers are described to be such as [receive] the abundance of grace, and of the gift of righteousness; that [receive] to wit, by faith as by a hand; the gift of righteousness; that is, the righteousness of Christ given unto us. After this sentence, we see how faith alone justifieth. namely, because faith only hath fitness to receive the gift of righteousness: This laid also for a ground, boasting is excluded in every respect; which after all other explanations, is left in some respect unto men.

Thus also is the comfort of conscience left provided for, when Gods children shall be taught, out of the word of God, that the righteousness whereby they are justified

\* 1. Cor. 1. 30.

λαμβάνοντες,  
id est, oblatam  
δεχόμενοι, fi-  
dei (videlicet)  
manu. Baza.

before God, is so absolute, and every way perfect, as is that of Christ; and that it sufficeth them to justification, that they [ receive ] it, whether by strong, or weak Faith; the virtue of Righteousness being still the same, when it is received, in what measure soever it be received. As, the alms given is of the same benefit, whether the hand that receives it be steady, or shaking, so it be received.

The summe of all is this; sith Faith is accepted to Justification, neither, in respect of the [ Worth ] of it, to procure it; nor yet, as being the [ Form ] of righteousness; nor, as a [ Preparation; ] nor, as a [ Condition: ] It remains, that it justifieth [ Instrumentally ] onely; or, because, it [ apprehends ] that, [ for ] which we are justified, namely, the merit, and Righteousness of Christ.

For Use of this point, let it be this: It affords Comfort to every weary soul, groaning under the burthen of sinne, and pressed with the Terrours of the Almighty, and affrighted with the Curse of the Law due to Transgressions: If thou believe in the Lord Jesus, and hast received this grace, by faith to receive his righteousness offered in the Gospel, thy sins are forgiven, and shall never be imputed to Condemnation; Thou standest as just, in Gods sight, as if thou hadst, in thine own person, performed exactly the whole obedience, that the Law requires. And, let no man say, it is true, if they could ( firmly ) believe, as Abraham; but, their faith is so weak, and wavering, that even, for it, Condemnation is due them.

*Answer.* For this, Consider, that it is not the strength of Faith that justifies; not Faith, as an Act, wherein our Righteousness stands: but it is that, which Faith apprehends, that justifies, even the obedience, and righteousness of Christ: That apprehended truly, in what measure soever, covers all defects, not onely of Legall obedience, but even of Faith it self.

A second thing here observable, is this; That whereas to Abraham, that had now, long time, been Regenerate, and  
in

in state of grace, had done many works of Piety, and obedience; Yet Faith is still counted to Righteousness: it follows well, that [ whole ] justification is absolved in Faith; and that Faith is not onely the beginning of Righteousness, but the very complement thereof.

And, it is to be observed against that error of Romanists, that, to evade the direct testimonies of Scripture, against *Justification by works*, and for that by *Faith alone*; have devised a distinction of *Justification*: It is, say they, of two sorts; The First, whereby a man of unjust is made just; and that stands in two things. 1. *Remission of sins*. 2. *Infusion of gracious habits*, whereby the heart of man is disposed, and inclined to actuall justice: The Second is that, whereby a man, of Righteous becomes more righteous, encreasing the habits infused. by exercise of them, in doing good works: The First of these is ascribed to Faith; The Second, to good works.

Now, To omit, that, in this Doctrine, they confound things to be distinguished, namely, *Justification*, and *Sanctification*: There is no ground for this distinction of justification in Scriptures; nay, grounds many against it.

For 1. If good works have this force, to make us more justified in the sight of God; how comes it to pass, that Abrahams Justification is still ascribed to faith? For that the place, Gen. 15. 6. is to be understood. *de secunda justificatione*, Sasbout confesseth.

Besides this; the Apostle, Phil. 3. 9. apertly declares his whole justification, both in his first Conversion, in that time wherein he wrote, yea, at the day of Resurrection, to be wholly, and meerly absolved in Faith. And surely, if there were such virtue in the exercise of Good works, as to make us more justified in the sight of God; Saint Paul did fondly count so basely of them, as to call them *σκύβαλα*, and *ζύμια*, dung and lofs.

Add hereunto, that the Apostle, 1 Cor. 4. 4. speaking of the righteousness wherein he lived, after his Conversion;

Bellarmin. quæ  
supra.

Concil. Tri-  
dent. Sess. 6.

I.

Sasbout, ad  
locum.

2.

Kemnit. in  
Exam.

yet plainly disclaims opinion of justification thereby; he was privy to himself of no insincerity in his calling, having since his calling, lived in all good conscience; yet, saith he, *I am not hereby justified*. What, shall we say, he speaks of his first justification? as if it could possibly be thought, that the works not yet extant, could be the means of that justification which he had before he had works. More I adde not.

We will now proceed to that which followeth,

V E R S. 4.

*Now to him that worketh is the reward not reckoned of grace, but of debt.*

The applying of these verses to the Apostles purpose, see in the Analysis.

Sense,

*To him that worketh*] That is, say some, that (presumes) of his works: others, that (deserves) by his works: Thus rather, To him that hath, or brings works to God.

Parents,

*The wages, or reward*] What is the wages here mentioned? Some take the Apostle to reason out of a principle in Civil life, by similitude applied to this purpose; but the *Antithesis* bears it not.

*Wages*] here understand *Synecdochisè*, put for estimation of righteousness.

Cajetan.

*ὁ λογιζέσθαι*] That is, say some is not imputed; but the *Catachresis* is too hard, and abhorrent from all custome of speech. *Is not reckoned*] that is, *not paid* saith Cajetan.

What if we say the speech is borrowed from the custome of Common life? on this manner; That the Lord should be imagined, after the manner of men, to keep his book of accounts, wherein he records both the behaviours of men, and the wages due unto them, according to the same. Its not much unlike that we find *Mal. 3. 16*.

Let us, for the purpose, imagine the Lord, the great distributor of reward, according to the double covenant of works,

works, and grace, to have referred all men to two ranks, viz. Workers and Believers; to resolve with himself, to crown both with a sentence of righteousness, according as they bring to him, either works such as the Law prescribes; or, faith in Christ. If a man have works, his works are taken notice of and recorded; and withall, his reward is thus registred, after the Covenant of the Law, Righteousness of Debt. If a man want works but have faith; his faith is recorded, and to him also is ascribed or imputed the same reward (though out of another cause) Righteousness by favour. The thing we have in the word of God; and, perhaps it is Allegorically expressed, by allusion to the customs of men. This, I am sure, is truth in the Legal Covenant; *If a man do the Commandments, he shall live in them; and the doers of the Law shall be justified.* This also is true in the Evangelicall Covenant; *He that believes shall be saved;* and if a man believes in Christ, *his faith shall be reckoned of to justification.* The reward is all one, that God intends to both; they differ, 1. In the condition. 2. In the ground of payment. Righteousness is ascribed to the Worker, of Debt; to the Believer, of Grace; God should do the worker wrong, if he should not approve him as righteous, that hath fulfilled the Law. But its his mere grace, that to a believer he will ascribe righteousness; sith his righteousness is merely *precaria*, performed by another, and by him nothing brought, but faith to receive it, and tender it unto God, and that faith also merely the work of God.

If I fail in expressing my self, or explaining the Apostle; yet, let no man blame my desire of both, but further my weakness with his help, that the Apostle may be understood.

The sense then is this as I conceive it; To him that hath works, such as the Law prescribes, and brings them unto God, righteousness is ascribed, or set on his reckoning, as wages belonging to him of debt, and not of grace.

*Sense.*

*Jam. 2. 26.*

*Ambros. ad  
loc.*

*Paræus ad  
loc.*

VERS. 5. *But to him that worketh not* ] We must beware that we mistake not the Apostle, as if he promised righteousness to him that believes, and neglected good works: For, the Apostle *James* hath taught us that *faith without Works is dead*; and if a man say, *he hath faith, and have no works*, can that faith save him? And, the Apostle describing faith justifying, as it is in the justified man *faith, it worketh by love Gal. 5. 6.* What is then the sense? *To him that worketh not*, that is, hath no such works to bring before God, as for them to claim righteousness thereby: or, as *Ambrose* expounds, *Non operanti, id est, qui obnoxius est peccatis, quia non operatur quod mandat Lex*; To him that hath no works, because he is a transgressor of the Law.

*But believeth in him* ] See here, say some, how faith justifying is described; To be rather an assiance in the Justifier, then an assent to the Gospel? *Ans.* Rather see here assiance meeting with assent, in the person of the believer; they agree in the subject, differ for all that in their nature.

*In him that justifieth the ungodly* ] Doth the Lord then justify the wicked? *Ans.* Surely, though he be God that forgiveth iniquity and sin; yet will he in no case clear the wicked: *Exod. 34. 7.* and *Prov. 17. 15.* He professeth, that he is as abominable that justifieth the wicked, as he that condemns the righteous? *Ans.* Hereto answers are diversely conceived, according as the terms admit distinction: First thus; Wicked men are of two sorts; some, such as continue impenitently in their sins; some, that by grace repent and believe in Christ: Of the first sort its true, God justifies them not, that is, acquits them not, while they so continue; and yet, wicked men repenting and believing in Christ, that is, ceasing to be wicked, God clears and holds innocent; for to such he forgives iniquity, transgression and sinne, *Exod. 34. 7.* or thus, Justifying of a wicked man, is either against the orders of Justice, without receiving sufficient satisfaction for the trespass; or else, upon receipt of sufficient satisfaction. In the first sense, God justifieth not the



the wicked; in the second he mercifully justifieth us, having received satisfaction in the death of his Son.

Last ly, Justification hath divers significations: sometimes it signifies to make just; sometimes, to declare just, or to absolve: In this last sense God justifies not the ungodly, that is, absolves him not, whiles he so continues; but yet he makes an ungodly man righteous: Of the first kind of justification understand *Moses*, of the second *Paul*.

*His faith is counted for righteousness* ] See explication, *ad vers. 3.*

The things out of this passage of Scripture observable, are these: First, the direct opposition of Faith and Works, in this Article of justification; If it be by Faith, its not of Works; If by Works, not of Faith; that howsoever it be true, their concurrence is certain, their agreement amiable in the life of the justified; yet their contrariety irreconcilable, in the procurement of justification.

*Observ.*

Not to be long in the manifestation of it: First, the Apostles argument hath else no force in the case of *Abraham* except their opposition be such as is mentioned. 2. Besides this, view it in the contrary principles, from which the two kinds of justification proceed: The Worker is justified of debt; the believer, of grace; that look what opposition there is betwixt favour and debt; the same is betwixt justification by Works, and justification by Faith; Like see, *Rom. II. 6.*

Now, were it not a point of acute Sophistry, to teach us how to deny the Apostles argument, and to tell him the consequence is not good, because they are able to assigne a *medium*? Witty, I confesse, but with such wit, as *S. James* tells us to be \* *devilish*. Such as it is let us hear it, forsooth, they point us to this *medium* of participation; It is partly by Faith, partly by Works: I say not any man is so impudent, as in plain terms to contradict the Apostle. but surely this in the issue shall be found their answer, howsoever with distinctions they colour the matter. Let us hear them;

\* *Jam. 3. 15.*

Justification by Faith, and justification by Works, indeed are opposite, if ye understand in both the same justification; but there is a first justification, and a second; the one is by Faith, the other by Works. Again, works are of two sorts; works of Nature, works of Grace: betwixt justification by works of Nature, and that by Faith, there is indeed an opposition; not so in that by works of Grace: For these distinctions, and the vanity of them, see *supra* ad ver. 2. & *Annotat. ad cap. 3.*

This once is evident out of this place, that the Apostle imputes the justification of *Abraham* now regenerate unto his Faith; and betwixt the justification that *Abraham* had being now in grace, and that of works, placeth the opposition. Besides this, what means the Apostle to befool the *Galatians*, for expecting the perfection of this benefit by the Law, which was begun by the Gospel, *Gal. 3. 3.* Would he not thereby teach us, that whole justification is perfected in Faith? And for works of grace, though (as hath been said) they agree with faith well in the heart of a Christian; yet, justification, even by these works, is opposite to that of Faith, *Phil. 3. 9.* More I add not; onely I advise them that labour to mingle *Moses* and *Christ*, Faith and Works, in this point of justification, to remember what *Paul* hath pronounced, *Gal. 3. 4.* with a solemn protestation; That *as many as look for justification by works*, whether in whole or in part, *are fallen from grace, and Christ shall nothing profit them.*

This opposition also is to be remembered against all such, as teach us to expect justification by faith, as it is a work: the opposition is none, that I can conceive, betwixt the justification by the work of faith, and the work of love.

The next thing here offered to our notice, is a distinction of rewards; and it lies thus; There is a reward paid, as Debt; there is another given of Favour.

And it is of some use in that grand question betwixt us and our Adversaries, touching the merit of good works; which

which from no ground they offer infer, then from this, Because they shall be rewarded. To this the answer is, Not every work that hath a reward, is by and by meritorious; except the reward be paid as debt to the work: Now the reward that is given to our obedience, is given of favour, not paid of debt: and that we prove thus: First, because the same that is called the reward of obedience, is said with-  
all to be *χαρίσμα*, a free gift of God: A reward, and yet a free gift? How, if paid of Debt, not given of grace? be-  
sides, saith Bernard, *Mans merits, or good works, are of no such quality or worth, as that eternall life should be due to us for them of right; or as if the Lord should do us wrong, except he gave it us. Nam ut taceam, quod merita omnia Dei dona sunt; & ita homo magis propter ipsa Deo debitor est, quam Deus homini; quid sunt merita omnia ad tantam gloriam?* as S. Bernard. His reasons are these; Man is debtor to God for his good works, because they are his gifts; not God to man. 2. The reward exceeds by many degrees the worth of the work; Therefore is not a reward of debt, but of favour. If they shall reply, and say; God should wrong us, except he thus rewarded us: I answer, Not us, but him-  
self; the debt not growing from the worth of our works, but from the grace and truth of the Promiser: *Debitor factus est Deus, non aliquid a nobis accipiendo, sed quod ei placuit promittendo.* S. August. *De verb. Apost. Serm. 16.*

Bern. Serm. 1.  
ce Annunc.

Observ.

To him that worketh not, but believeth] The sense, see  
*supra.* So then, God hath not left sinfull man, without a means of justification, though he want works, such as the law required to righteousness; for, what through want of works we fail of, he hath provided by faith shall be obtained, even righteousness, such as may stand us at the barr of Gods justice.

A point worthy of our attentive consideration, for the magnifying of Gods mercy, and furtherance of our comfort. It was grace enough in God, that he was pleased to create us in so excellent a condition, only through desire to

communicate himself unto us ; and for it, he might justly claim obedience to any his commandments, especially proportioned to our abilities, even without any promise of farther recompence : but loe, that nothing should be wanting to our encouragement, when he propounds a law to be obeyed, he also covenants with him, to crown his obedience with immortality ; *This do, and thou shalt live* Lev. 18.15. Rom. 10.5. But see mans great unthankfulness to God, and unmercifulness to himself ; not contented with the happiness presently enjoyed, nor with the hope of immortality promised ; he affects not to be (like) God as he was, but to be (*equall*) *unto him in knowledg*, Gen. 3.5. He throws off the yoke of obedience, and thereby deprives himself justly of all the happiness he had, or could hope for ; plunges himself into misery endless, easeless, and remediless ; except God in mercy provide an escape. Now, behold the unsearchable riches of the mercy, and love of God toward man ; loath that he should perish, he enters another course for his recovery ; sends his own Son out of his bosome, in the similitude of sinfull flesh, by obedience unto death to satisfy justice, that there might yet be a way for his mercy to overflow in the salvation of his chosen ; and in him enters a new league with man, for restoring righteousness, and salvation, under a condition so reasonable, as none more could be devised ; believe only in him that justifieth the ungodly, thy sins are pardoned ; righteousness restored, salvation recovered.

*Lord what is man (saith David,) considering a blessing far inferior, that thou so reckonest on him ? or the son of man, that thou so visitest him*, Plal. 8.4. Our hearts must needs be dull, and dead ; if these things work not in us, more then acknowledgment, even admiration, of Gods endless mercy : Well, this was Gods mercy towards us.

Use. 1.

Now sure, I doubt not, but those that have felt in any degree, the misery to which the Law hath sentenced them ; and withall, how impossible it is for the law to restore them

them, inasmuch as its weak through the flesh ; can willingly say Amen, to that thanksgiving of the Apostle ; *Thanks be to God, for his unspeakable gift,* 2 Cor. 9. 15.

That our hearts may be yet more inflamed to this duty ; consider we, I beseech you. the preferment and property God hath given man, in this mercy, even above Angels, creatures by naturall condition, more excellent then he : Angels sinned, God sent them no Mediator ; they fell, by not obeying ; God hath made them no promise of rising, by believing : Man sinned, God sent his Son to propitiate ; man fell by disobedience, hath promise of restoring by believing : Let them perish everlastingly with hellish Angels, that acknowledg not this mercy ; or, that renouncing the righteousness of faith, seek to establish their own in works of the Law.

Heb. 2. 16.

Now, as this serves for the magnifying of Gods mercy ; so, no less for the multiplying of our comfort and nourishing our hope of righteousness, yea, though we have no works, such as the law prescribes to justification ; for behold another mean of righteousness provided for sinners, even faith in him that justifies the ungodly : And therefore, what do we vexing and breaking our hearts, for sins once committed, now repented ? A mustard seed of faith commands a mountain of sin to the bottome of the sea : What if *Moses* be so strict, that none but exact justice will serve to justification ? *One greater then Moses is here,* that tels us faith is available to righteousness.

Use. 2.

And to the end the conscience of sins, after faith received, might not overthrow hope of righteousness ; mark the description of him, to whom faith is carried, as to her proper object : He is such an one, as justifies the ungodly ; and from whom sinners, great sinners, believing, (in believing) may expect justification.

For, *God justifieth the ungodly* ] How ? may some men say : by infusing righteousness, saith *Bellarmino* : by imputing righteousness, say some of our Divines : by remitting  
sins

sins, saith *Cajetane*; and of our own Interpreters, not a few. Let us see whether hath more truth.

The two former have their agreements, and their difference: they agree in this; First, That to justify in this place, signifies to make righteous: They differ in the manner, how we are made righteous in this sense, that the Apostle seems to mean; whether by infusion, or by imputation: Papists, especially *Bellarmino* will have it to be done, only by infusing the habits of righteousness; as faith, charity, &c. whereby we are made formally, and by inheritance righteous.

Now, in handling this question, we must remember that its not denied of us, that God doth make us just, by infusing righteousness; For, we confess, God by his spirit doth sanctifie us throughout, and infuse the habits of inherent righteousness, as they call it, whereby we are fitted to exercise morall justice, 1 *Joh. 3*. Neither deny we, but that in the time when he justifieth us, by imputation, as some speak; he also sanctifieth us, and works a begun conformity to the law.

But this is that we enquire of, whether this infused righteousness be that, whereby we are made just; so, as according to the course and sentence of the law, we stand just at the day of Gods justice. This they affirm; we all, with one consent, deny, and that upon these grounds. First, For that Apostle, 1 *Cor. 4. 4*. that had his share herein, as far as most; yet professeth he had not, nor expected justification thereby: What is his meaning, that he did not thereby stand just before God according to the sentence of the law? In form thus; *Pauls* righteousness inherent made not him stand just before God according to the tenour of the law. *Ergo*, No man is made so just by inherent righteousness, as to stand just thereby before God, according to the law. *Psal. 143. 2*. *David*, excellently endued with this righteousness, yet deprecates tryall by judgment, according to the law, upon this reason, In Gods sight no man shall be justified:

fied. The arguments are two. First, If David fear the tryall of Gods judgment by the law, that had so great a measure of righteousness; then, is not that the righteousness whereby we stand just before God, according to the law; for a man having that righteousness, which the law requires, needeth not fear tryall by exactest justice: but, David deprecates judgment: Ergo. 2. View his reason; No living man shall be justified in thy sight; to wit, if thou deal with him in judgment, according to the law: Theodoret, paraphrasing the text, expounds. *Novienim fieri non posse, ut aliquis sine pena à tuo tribunali discedat; si enim hominum visa regulam legum à te latarum appones, nemo secundum has vixisse videbitur*: And Augustine, *quantumlibet rectus mihi videar, productus tu de thesauro tuo regulam, coaptas me ad eam, et pravus invenior*.

To these testimonies so direct, what answers give they? Perhaps they will say, they speak of actuall justice, not of habituall; and therefore are impertinently alledged to the purpose in hand. *Answ.* Not to examine that distinction, we shall see, they conclude as well against habituall, as against actuall righteousness: For, is our actuall righteousness such, as may not endure the censure of the law; then certainly, it more then seems, the habits whence they proceed, are not so perfect, as after the law they should be: For, what should let the perfect habit of faith, to bring forth a perfect act of faith? &c. sith therefore the acts are imperfect, so are the habits also.

But, other answers they have many, and variable; First, that the Prophet speaks only of justice, which a man hath of himself, not of God; and that he denies a man to be justified thereby. But, howsoever, or whensoever David had his righteousness, if it were justice, such as in the law is required, why deprecates he judgment? He needs not fear Gods Tribunal, that hath the iustice of the law, to present unto God; For its written, *The man that doth them, shall live in them*, Rom. 10. 5.

Bellarmin. in  
Psal. 143. &  
lib. 4. cap. 20.  
de justific.

Their



Their second *Answer* is this; That David deprecates judgement, because of his venial sins; and they, forsooth, though they deserve punishment, in exact justice, yet hinder not justification?

*Ans.* Well then, belike; these lighter sinnes though a man have, He may be justified according to the Law. What is then become of that sentence of the Law, cursing all men to the pit of Hell, *that continue not in all things* (little, or great) *written in the Book of the Law, to do them?* Gal. 3. 10.

2. And, are these the sins onely, for which David feared judgement? then hear: either venial sins hinder justification; or else David doth ill give this as a reason, why he was so loath to have the Lord enter into judgement with him; because no flesh should be justified in Gods sight. In a word, draw out the Prophets speech something largely, after this Exposition; The sense will be this: Oh Lord, I beseech thee, spare calling me to reckoning for my venial sins; For, in respect of them, sith no man is free from them, *no flesh shall be justified in thy sight.*

Their third answer; *No flesh shall be justified*; because, our Righteousness, though it be true, and pure in it self; yet, compared to the infinite righteousness of Gods Nature, it seems no righteousness: as, the light of a candle, though it be light, yet compared to that of the sunne, is no light; and this exposition hath the Authority of some Fathers annexed?

*Ans.* With this distinction of righteousness I find no fault. It hath the testimony of Fathers, and the warrant of Scripture, Job 4. 18. But, is this the reason, why David so much feared to come to judgement, because he wanted righteousness comparable to the Essential righteousness of God? Who can think it? it sufficeth to any man, at the day of judgement, to bring unto God the righteousness, which the Law prescribes; neither need he fear punishment, because he wants righteousness comparable to that, which God hath, as God: and thus Theod. Aug. and others interpret; that

his

his desire to be free from judgement was, because he answered not to the (rule) of righteousness: Now, is Gods Essentiall righteousness The Rule, after which in judgement, our righteousness must be squared? *Dic sodes?* I think, rather the Law of God. Saint Hierome, in his time, alledged this Scripture against Pelagius, to prove, that no man ever was, or could be so Holy, as to live without sin; what answer receives he? saith Hierome, *Hoc testimonium sub nomine pietatis novâ argumentatione deludunt; ainnt enim, ad comparationem Dei, nullum esse Perfectum: Perfectly righteous they might be, according to that required in the Law: not so in comparison to the Essentiall righteousness of God. Hear Hieroms answer; quasi hoc scriptura dixerit, as who say, this Scripture affirmed so much; No, saith Hierom, but when it saith, [None shall be justified in thy sight] hoc intelligi vult, quod etiam qui hominibus sancti videntur, Dei scientia, atque notitia nequaquam Sancti sunt: Homo enim videt in facie Deus autem in corde: That is, This is the meaning, That even they that seem to men Holy, to Gods knowledge are not so; For, man looks on the face, God on the heart.*

S. Hieron. epist.  
ad Ctesiph.

One reason more I propound, against their conclusion, and so proceed.

The Righteousness whereby a man stands just before God, according to the Law, must be for the matter, Right; for the measure, Pure; for continuance, Firm: The terms are Bernards: It must be *Recta*, according to Rule; *Pura*, free from stain; *Firma*, without wavering, or interruption: He seems, in fit terms to expresse the Apostle, citing that testimony of Moses, *Gal. 3. 10.* and certainly, if our Righteousness fail in any of these, by sentence of the Law, we are under the Curse.

Bernard de  
verb. Esa.  
ser. 4.

The assumption let us hear out of Bernard; *Nostre (p qua est) humilis iustitia, recta forsitan est, sed non pura; nisi forte meliores nos esse credimus, quàm patres nostros; qui non minus veraciter, quàm humiliter aiebant; omnis iustitia no*

*ſtra tanquam pannus menſtrua mulieris: quomodo enim pura juſtitia, ubi adhuc non poteſt culpa deeſſe?* Ours. 1. no better then our Fathers. 2. Not free from fault: therefore, not pure, or perfect.

And, I wonder much, how Papists, ſticking ſo cloſe to their diſtinction, of firſt, and ſecond juſtification, can maintain the perfection of inherent righteouſneſs? For, is there a ſecond juſtification, whereby we are made more righteouſ? it is apparent therefore, that inherent righteouſneſs is never perfected in this life: It is idle, when they diſtinguiſh perfection, into that of the Way; and the other, of the Countrey: For, if by it we are juſtified, *in via*, according to the Law; we muſt by it alſo, be perfected, *in via*; inas-much as no righteouſneſs, but perfect, is approved by the Law.

*Perſectio via,  
& Patrie.*

I conclude, therefore, That the righteouſneſs whereby we ſtand juſt, according to the Law, is not inherent righteouſneſs.

Laſtly, If the righteouſneſs, whereby we are thus juſt, ſtand in the habits of *faith, hope, charity, patience meekneſs*, &c. How is it, that the Lord when he juſtifies an ungodly man believing, is ſaid to count his faith to righteouſneſs, *verſ. 3. 4.*? perhaps, becauſe that is our righteouſneſs, *Ex parte: Apage!* Then, when Paul concludes Abraham not to have been juſtified by works, becauſe he was juſtified by faith, his meaning is this: Abraham was juſtified by faith, in ſome part; *ergo*, by works in no part: How eaſie were it to denie his conſequence. Thus, though in part of Faith, yet he muſt be in part alſo of Works; and ſo the Argument follows not.

And again, The ſtate of the queſtion, ſo largely diſputed in this Epistle, betwixt faith and works, muſt be this: Whether we be juſtified in part of Faith? But theſe are abſurd.

2. If therefore faith be counted our righteouſneſs, becauſe it is ſo, In part; Why, ( I wonder ) Faith, more then Chariey, or Hope? &c. Why faith the Apoſtle ſo oft? Faith is counted to Righteouſneſs; never ſo, of Charitie? perhaps,

haps, *Denominatio fit ex parte potiori?* Apage! I dare say, by their notes, 1 Cor. 13. they will never abase Charity so farre, as to give Faith the preheminence, in this point of justification.

Perhaps now it will be expected, that I should answer their objections, in this point; but that hath been already in a great part done, *ad cap. 3.* and besides, the grounds now laid, afford answer sufficient.

Proceed we therefore to the next explication: *God justifies the ungodly,* ] that is, makes him righteous, by imputing righteousness: and if the question be, What righteousness? The Righteousness of Christ; whether of his life, or death; it is not so pertinent here to enquire: For, we are now onely to dispute, whether imputation be the means, whereby we are made just in the sight of God: and this also will suffice to be handled in the next verse; thither therefore I refer it. Onely, it shall not be amiss to see, upon what reason our Divines thus interpret the word of justifying, by making righteous; That acception of the word in Scripture, being so rare, that scarce in any other place it is found: Their reason is this, because the word, when it is taken, to acquit, can in no wise fit this place; because the Lord professeth so often, He will not justify the wicked, in this sense so as to acquit him, or hold him righteous whiles he continues wicked: It should seem therefore, that when Paul saith, he justifieth the ungodly; his meaning is, He makes him righteous that he may acquit him: But what if that sentence of Moses be understood, with the exception of the Gospel? Except he repent, and believe the Gospel: Surely, though the Lord profess, He will not clear the the wicked, that are impenitently such; yet we know he testifieth in the same place, that he will forgive transgression, iniquity, and sinne, to the penitent, and believing.

*Exod. 34. 7.*

The last thus: God justifieth the ungodly, by remitting his sins; or, in that, that he forgiveth him his sinnes: But, Is this true? doth God forgive the sins of the ungodly?

*Cajetan.*

*Ans.* Though not to an ungodly man, continuing in his ungodliness; yet to an ungodly man, that ceaseth to be ungodly, *Isa.* 1. 18, &c. as they all do that believe in Christ; for faith purifieth the heart, not onely from the guilt, but also from the power and practice of ungodliness, *Act.* 15. 9. *Obiect.* But, so doing, God iustifies not the ungodly, but the righteous. *Ans.* *Distingue tempora concordabunt Scriptura*: No man saith, that in the instant of iustification, a man is in that sense ungodly; but yet, inasmuch as before faith he was ungodly; its no absurd speech, to say, That in remitting the sins of a believer, he forgives the sins of the ungodly: or thus He iustificieth him that is ungodly by Nature, though when he iustifieth him, he be altered by Grace. *Matthew* the Apostle is called *Matthew the Publican*, *Matth.* 10. 3. not for that he was so then; but because he had been a Publican. Why not then the believer ungodly, especially when as there are reliques of ungodliness sticking, even after justification?

*Use.*

\* *Hebr.* 12. 29.

*Psal.* 43. 5.

*Bernard.* in die

*Pet. & Pauli,*

*Serm.* 30.

\* *2. Tim.* 1. 16.

*Beza.*

*Piscator.*

Now, brethren, how sweet is the comfort of this meditation, that *God*, who in his wrath is a *consuming fire* against unbelieving, ungodly ones; is yet so exceeding ready to forgive even the ungodly believing in him? so that we may say, as *David*, every one to his own soul, faith once received; *Why art thou so cast down, O my soul, and why art thou so disquieted within me? Trust in God*, and thou shalt find him full of mercy and compassion, exceeding ready to forgive the sins, that he hath enabled thee to repent. *Hast thou sinned in seculo* saith *Bernard*? *Not more then Paul.* In religion and state of grace? *Not more then Peter*: and yet they obtained mercy: and as *Paul* speaks, It is for ever a *pattern* of Gods pardoning mercy to all such, as shall hereafter believe in him to everlasting life. Neither impieties in *seculo*, nor infirmities in grace, are imputed to such as believe in him: for, behold, he justifies the ungodly believing in him; that though all sins be damnable in their own nature, yet may it be said in a sense, The onely damning sin is infidelity;

delity; inſomuch as if infidelity were not, no ſin ſhould be imputed to condemnation.

But thus far of the firſt argument againſt juſtification by Works, drawn from the example of *Abraham*. The reſt of this Verſe hath been already explained, *ad verſ. 3.*

VER. 6, 7, 8.

6. *Even as David alſo deſcribeth the bleſſedneſs of the man, unto whom God imputeth righteouſneſs without works:*

7. *Saying, Bleſſed are they whoſe iniquities are forgiven, and whoſe ſins are covered,*

8. *Bleſſed is the man to whom the Lord will not impute ſinne.*

TO the example of *Abraham*, taken from *Moses*, is adjoyned the testimony of *David* amongſt the Prophets: And *Theodorets* reaſon of the choice is not to be contemned; for *Abraham* lived before the Law; and now he ſhews that *David*, who lived under the Law, gave Teſtimony to Faith.

The rendring differs: *David deſcribeth the bleſſedneſs of that man*: others had rather thus, *David ſaith, Bleſſedneſs to be that mans, unto whom, &c.* In the iſſue is no great odds. The ſumme of the argument is this;

If *David* ſay, That bleſſedneſſe is that mans, to whom the Lord imputeth righteouſneſs without works, Then is no man juſtified by works: But *David ſaith, Bleſſedneſs is that mans, to whom the Lord imputeth righteouſneſs without works; Ergo, No man is juſtified by works.* The *minor* hath its proof, *ver. 6, 7, 8.* borrowed from *Pſalme 32.*

But may ſome ſay, How follows the Proposition, that if a man be bleſſed that hath righteouſneſs without works imputed to him, then no man is juſtified by works?

*Anſw.* Thus, as I conceive preſcribing to no man. If bleſſedneſſe be onely that mans that hath righteouſneſs with-

Beza.  
Piscator.

out works imputed ; then justification cannot be by works ; Inasmuch as blessedness is his onely that is justified, justification being a part of blessedness,

If any Justiciary shall object, That the exclusive particle (*onely*) is not extant in the Apostle; and that, though he be blessed that hath righteousness imputed without works ; yet may he be blessed also that hath righteousness purchased by works : Let this suffice him for answer ; That there is one onely way of all mens justification ; for else, how follows *Pauls* argument ? *Abraham* was not justified by Works, but by Faith ; *Ergò*, No other man. After this conceit, a man might mannerly deny the Apostles consequence, and tell him, that though *Abraham* were justified by Faith, yet another man may be iustified by Works.

Now to make way to the particulars observable in this sixth verse. It may be said, that the words are no where extant in *David*, and how then saith the Apostle that *David* saith, *The man is blessed to whom righteousness without works is imputed* ? *David* indeed saith, that he is blessed that hath not his sins imputed ; no where, that righteousness without works is imputed. *Ans<sup>r</sup>*. Though the words be no where extant in *David*, yet the sense is ; and though he speak not in expresse words, yet he speaks it in effect, inasmuch as by iust and necessary consequence it may be deduced : for he that saith, *A man is blessed that hath not his sins imputed*, saith in effect, that he is blessed, that hath righteousness without works imputed.

*Observ.*

Whence observe we, that Gods Spirit in Scripture, speaks as well what he implyeth, as what he expresseth ; as well what by consequence is deduced, as what in summe of words he uttereth. Instances are frequent ; *Iam. 4. 5.* *Saith the Scripture in vain ? the spirit that dwelleth in us, lusteth it after envy* ? Now, where finde we those words in all the Scripture ? By deduction we have them, *Num. 11. 29.* in expresse terms, we no where finde them ; yet, saith *James*, the Scripture saith so, *Luk. 1. 73, 74.* *God swa<sup>r</sup>e to Abra-*



*Abraham that we should be delivered out of the hands of our enemies. that we might serve him without fear ; where finde we such an oath extant for words ? In no Scripture ; yet, when God sware he would bless him , Gen. 22. 18. and that in his seed all nations should be blessed: He sware in effect we should be delivered from our enemies , and serve him without fear ; inasmuch as this blessedness stands, in being delivered from our enemies ; and its no small part thereof, to serve God in holiness.*

The Observation is of speciall use , for maintaining the fulness of the Scripture, and for helping us in sundry controversies : Say Papists and Anabaptists. where have we it taught, that infants should be baptized, in all the Scripture ? *Ans.* Not in expresse terms, but by just consequence we have it : From the generall, *Mat. 28. 19.* From purity, *Gen. 17. 12.* From principles, *Act. 2. 39.* Where finde we that Christs Righteousness, is imputed to us for justification ? saith *Bellarmino.* *Ans.* In expresse terms we finde it not ; but virtually, and by just consequence we have it, *2 Cor. 5. 21.* In the equivalent we have it, *Rom. 5. 17 18, 19.* The adversaries, saith *Bellarmino* are wont to boast much of the expresse word of God's, and to reduce all their opinions to this one head. But in the case of justification by faith only, that help fails them : For, they were never yet able to shew in the Scripture, that particle [only.] where they intreate of justifying faith. *Ans.* But we are taught, that if we have it by consequence from the Scripture, we have it in the Scripture. The Scripture propounding but two means only of justification ; Faith, and Works ; and denying all justifying vertue to works, affords it us not the conclusion, by consequence ? *We are justified by faith [only ;]* see *Rom. 3. 18.* Again, have we it not in the equivalent ? *Gal. 2. 16.* *Knowing that a man is not justified by the works of the Law, but by the faith of Iesus Christ ; as much as if he had said, by faith [only.]*

In a word, where we have the generall , we have the particulars ;

*Bellarmino. de  
justific. l. 2. and  
lib. 1 cap. 16.*

ticulars ; where principles , and causes , the effects ; where one equall , there also the other : By the like reason , where a phrase , or thing equivalent ; the phrase and thing to which it is equivalent , &c. And whatsoever may otherwise , by just and necessary consequence , be deduced from the Scripture , that is all the sentence , and contents of Scripture : They say as well what they imply , as what they express : *qua colliguntur ex Scripturis sacris , perinde habenda sunt , ac si in illis scripta essent* ; Gregor. Nazianzen. lib. 5. Theolog. See Ruizius , Reg. 74. and see to this purpose likewise Tertullian in his Treaty , *de spectaculis*.

The particulars of the sentence come now to be scanned : David saith , *Blessedness is that mans , to whom the Lord imputeth righteousness , without works* : Wherein observe we two things.

First The subject , or , Person , to whom David appropriates blessedness ; *The man to whom the Lord imputeth righteousness*.

Secondly , His description.

Observ.

Whereout amounts this conclusion ; That the man justified , is the only blessed man on earth. The branches are two.

First he is blessed.

Secondly , Only blessed.

Needs either of them proof ? *His sins are remitted* , vers. 8. *His curse removed* . Gal. 3. 13. *His conscience pacified* , Rom. 5. 1. *His person accepted* , Heb. 11. *His heart sanctified* , Act. 5. *His actions pleasing God* , Heb. 11. 6. *His crosses sanctified* ; *His hopes certain* , Rom. 5. 5. *Death he fears not* , Heb. 2. *Persecutions he laughs at* , Rom. 5. *Satan he triumphs over* ; *hell is quenched* ; *God reconciled* ; *judgment with joy expected* ; *Angels serve him* ; *Devils envy him* ; *Heaven is prepared for him*.

Give me now , he that can , this mans peere for blessedness , amongst all the Monarchs of the world : Oh miserable blessedness , that men fancy to themselves , without justification !

tion !

tion 1 One swims in sensuall pleasures, and thinks himself blessed, that he hath wherewith to glut his sensuall appetite; saith *Tully*, a speech better becoming beasts, than men; another hath his castle of wealth, and no misfortune he thinks can approach him; but, *Wretched man, what profits it to win the whole world, and lose thine own soul? What ransom wilt thou give for the sins of thy soul?* A third feeds upon the breath of the people, and thinks himself a God because the people so applaud him; but, miserable man that thou art, the basest vermin can consume thee: The last more generous, place their felicity in the action of vertue; but, wilt thou hear who said, *without faith, its not possible to please God?* and the most glorious actions of a man not justified, are but glittering sins. In a word, goe over all the blessedness, that the world fancyeth to it self out of Christ; Thou shalt be forced to say of every particular; *This also is vanity and vexation of spirit*: was ever any man more happily miserable in this kinde, then he in the top of the golden empire? yet see him in the midst of his pompe, and glory, *shaken with the fingers writing on the wall, Dan. 5.* Such, and more miserable is the state of all those, again, whom the handwriting of ordinances stands still in force, unreconciled to them in the cross of Christ.

Be awakened therefore, all ye that are drunken with the vanities of the world; Why lay ye out silver and gold for things that cannot profit? yea, that cannot but hurt, whiles they feed corruption, and aggravate condemnation: labour for righteousness, remission of sins, for justification; for, to every one unjustified I may say as Christ, woe be unto him, it had been better for him that he had never been born, or born a dog, or a toad, or if there be any other creature more loathsome, or detestable in the eyes of man; *The wrath of God, saith our Saviour, abideth on him, John 3. 3. 6* Gods curse, even all the curses written in the book of the Law, he lyeth open unto; no peace hath he in his life, *Isa. 57. 20.* in death, horror, or astonishment; after death, damnation never to be ended.

H

And,

Heb. 12. 6.

And, let Gods children partakers of his high favour, herewith comfort themselves, in all those outward afflictions, that press them; The were but Godless Epicures, that placed felicity in vacuity of grief, and that could discern no other happines of a man, but when sensuall pleasures afforded him: If we believe the Authour of happines, there is more blessedness, even in Christian sorrow, then in all such heathenish pleasures; yea, afflictions are so farre from impairing the happy state of a justified man, that they rather confirm and encrease it; while they kill the corruption that is in them; and so assure them, that the sinnes are remitted; which are thus mortified. And, shall any Christian now think, he is therefore miserable, whiles he feels smart of sorrows, when he knows his sins are remitted? The heathen could say, that vice onely made miserable, and that a wise man lost not his happines, no not in *equuleo*. Christianity much more teacheth the sinner, whose sins stand still in force against him, to be onely wretched; and the justified man, in the greatest outward afflictions, to be blessed, therefore, because justified: And, I would but know of such weaklings, that think themselves miserable, because afflicted: Whether they think the happier, the glutton with his Belly-cheer or the Lazar pinched with hunger? David every day afflicted, or those gallants, that spend their dayes in mirth, and in a moment go down to hell? Augustine would soon resolve, *Hic ure, hic seca*, (saith he) *ut in aeternum parcas*. For me thus I resolve, Let me have my sins pardoned, my person accepted with God, for outward pressures, I say, as David, lo here I am, *Let the Lord do with me what seemeth good in his eyes*, 2 Sam. 15. 26. See we now the description of the man thus Blessed: He is such an one, as to whom the Lord imputeth righteousness, without works.

In the words, three things. 1. He hath righteousness. 2. The quality of his righteousness, *without works*. 3. The manner how he is partaker of it, *by Imputation*.

For the first, that in justification, we are made partakers of

of righteousness, *vers. 11.* Circumcision was to Abraham a seal of the righteousness of faith, which he had being uncircumcised: Paul desires to be found in Christ, having the righteousness, which is by faith of Christ, *Phil. 3. 9.* and perhaps, it is true that Bellarmine hath, that justification hath the name, à termino ad quem, because, that thereby we are made partakers of righteousness, *2 Cor. 5. 21.* We are said to be made *The righteousness of God in Christ*, and *Rom 5. To be made righteous.* This then, let stand for a ground, That in justification, Righteousness is imparted to us.

But secondly, it is enquired, What righteousness this is? of Righteousness, in this question of justification, we find two kinds. One called our own righteousness; or, the righteousness which is by the Law. The other, the righteousness of God, sometimes called the righteousness of faith, or, the righteousness, which is by the faith of Jesus, See *Rom. 10. 3. Phil. 3. 9.* our own Righteousness, or, the righteousness of the Law, is the perfect obedience of the Law performed by our selves: The righteousness of God, is the righteousness which God in Christ performed, fulfilling the Law for us; called the Righteousness of Faith, because, we are by faith made partakers of it.

If any shall demand, what the difference between these two is? I answer, They differ not at all in the matter, or substance of righteousness; for the righteousness, which by Christ we are made partakers of, is that very righteousness, which the Law prescribes, namely, perfect obedience to the Law: but they differ *efficiente*; our righteousness, that we in our persons perform to the law.

And, that it is no other righteousness, then what the law prescribes for substance, whereof in justification we are made partakers, that one place, *Rom. 9. 32.* is clear; where, the Apostle giving a reason, why the Jews that followed the law of righteousness, attained not the law of righteousness: that is, as most interpret, the righteousness which the law prescribes; The reason was, because they sought it not

See, *Illyric. & Zanch. ad Phil. 3.*

by faith, but by the works of the law; as if he had said, Had they sought it, *by believing*, as they did, *by working*; they had attained the righteousness which the law prescribes to justification: The righteousness of the law, then, we obtain by faith, to justification; It is therefore the righteousness which in justification we are made partakers of.

How then is it said, to be righteousness, *without works*? I answer, In respect of us, *without works*; In respect of Christ the performer not so.

Come we now to the means, how it is imputed unto us; and that is, *by Imputation*.

*Imputation of  
righteousness  
what it is.*

*Imputation*, in this case, we may thus describe; To be an act of God ascribing to us the righteousness of Christ, and counting it ours no less, then if we had in our own persons performed it: Touching it, it is enquired, whether there be any such act of God in our justification: Papists generally deny it, and make the righteousness of Christ to avail to justification, onely as a cause procuring to us remission of sins, and the gifts of the holy Ghost: That which our Divines hitherto have consented in, is this; That the righteousness of Christ is not onely the cause for which the Lord remits sins, &c. but the very thing, whereby we are made righteous in the sight of God. Their reasons are these.

1. Because we are said to be made righteous by the obedience of Christ, *Rom. 5. 19.* shall we say, as by a procuring cause? nay rather formally; For so are we made sinners, by the transgression of Adam: And, the purpose of the Apostle, in that comparison betwixt Adam and Christ, seems to be this; To shew, that it is no absurd thing, that we should be made righteous, by the righteousness of Christ; seeing we were made sinners, by Adams disobedience. *Inst.* But, Adams disobedience was not ours *by imputation*? but we rather were actors therein, by an implicate act, sinning in Adam? To say nothing, that the whole stream of Interpreters judge otherwise; Let it be granted, that we were actors in Adams sinne, being in his loins; Why not also actors

actors in Christs obedience, being one mystically with him, by bond of the spirit ?

2. It is no more absurd that we should be righteous by imputation of Christs Righteousness; then that Christ should be a sinner, by imputation of our sins ; but Christ was a sinner, by imputation of our sins. *Inst.* Not a sinner, but a sacrifice for sinne? *Ans.* The exposition is ancient ; but 1. The Antithesis bears it not and, 2. How could God punish him in that extremity, had he not taken upon him our sins.

3. For to Papists, methinks, of all men, Imputation should be no such ridiculous matter ; sith they are of opinion, the overplus of some Saints righteousness may be applyed to others, by indulgence, to make up the defects of their obedience : How, I wonder, except by imputation?

4. *Quid quod ?* Their Bellarmine plainly confesseth, that Adams sin is imputed to all his posteritie, so, as if they had all committed the same, and alledgeth to this purpose the testimonies of *Augustine*, and *Bernard*. *Nostri est (inquit Bernardus) Adami culpa, quia est in alio, nos tamen peccavimus ; & nobis, justo Dei judicio, imputabatur, licet occulto:* And why so absurd, sith Adams sin is, in this manner, ours, Christs righteousness should also in like sort, become Ours ; that, as the same *Bernard* speaks, *aliena lavet aqua, quos culpa inquinaverat aliena.* And so wash, as the other had defiled.

Against it, these reasons are brought : First, that it hath no testimonie, either in Scriptures, or Fathers, to avow it?

*Ans.* What none ? neither expressed, nor implied ? we have above shewed, that the Scripture testifieth as well what it implyeth, as what it expresseth : how say we now to this Scripture in hand ? *God imputeth righteousness without works ;* whose ? our own ? that stands in works, *Phil.*

3. 9. Anothers therefore; and whose else, I wonder, except Christs, who alone is mentioned to be the procurer of our righteousness. Hear S. *Bernard*, *Domine, memorabor iustitia tua solius: Ipsa est enim & mea: nempe, factus es mihi*

*Bellarmin. de Amis. grat. & stat. peccat. lib. 4. c. 10. Bernard. ser. 1. de Dom. 1. post octavas Epiphaniae.*

*Bern. ser. in Cant. 61.*



*Tu iuſtitia à Deo; nunquid mihi verendum, ne non una ambobus ſufficiat? non eſt pallium breve, quod (ſecundum Prophetam) non poſſit operire duos; Iuſtitia tua iuſtitia in æternum: quid longius æternitate? & te pariter, & me operiet largiter larga, & æterna iuſtitia.*

*Obieſt. 2. No neceſſitie of ſuch imputation of Chriſts righteouſneſs? Anſw. Yes, That we may be found, at that great day, having ſuch perfection of righteouſneſs, as for which we may be accepted, and pronounced righteous, See Phil. 3. 9. Inſt. But, our inherent righteouſneſs is perfect? for faith, hope, charity, &c. are perfect? Anſw. Hear Bernard, Are we better, then our Fathers? They ſaid with as much truth, as humility, *All our righteouſneſſes are like the clothes of a menſtruous woman, Iſa. 64. 6. and again, Quomodo pura iuſtitia, ubi non poteſt culpa deeſſe? Auguſtine, Charitas in aliis major, in aliis minor, in aliis nulla; pleniffima verò que jam non poteſt angere, quamdiu hic homo vivit, in nemine eſt: quamdiu autem angere poteſt, proſectò illud quod minus eſt, quàm debet, ex vitio eſt.* And again, *Charitatis (effectualis) initium quidem, proſectumque, vitam quoque præſentem experiri, divinà poſſe gratià non negamus; ſed plane conſummationem defendimus futura felicitati.* And if any ſhall ask, why it is commanded, when it cannot be fulfilled: Bernard anſwers, *Judicavit utilius ex hoc ipſo, ſua illos inſufficientia admoneri, & ut ſcirent ſane, ad quem iuſtitia finem niſi pro viribus oporteret.**

*Obieſt. 3. By this means we ſhall be denominated juſt, of a Juſtice without us; as if a man ſhould be wiſe by wiſdome of another? Anſw. Though that in Phyſicks and morall Philoſophy be abſurd, yet in Divinitie it is no abſurditie.*

*Obieſt. 4. Then ſhall we be as juſt as Chriſt? Anſ. That follows not: for Chriſt, beſides the Juſtice he had by obedience to the Law, had alſo Divine juſtice. as ſecond Perſon of the Trinity. 2. Yea even in Legal Juſtice a preheminence there is left unto Chriſt; becauſe he had it by his (own) performance*

*Auguſt. epiſt.  
29. ad Hieron.*

*Ben. in Cant.  
ſer. 174.*

performance, we have it onely by imputation. And what great absurdity is it to say, ( save onely that the comparison is somewhat odious ) that we have not leſſe Legal juſtice then Chriſt had? whiles it is acknowledged, we have it not (as) Chriſt had it, by our (own) performance; but by imputation, and ( as I may ſay ) *aſſimative* becauſe it is ( *given* ) us to be ours.

*Obiect. 5.* Juſtification ſtands in reſtoring what in *Adam* we loſt; Now in *Adam* we loſt not imputed righteouſneſs? *Ergo.* Anſw. To let paſs that deſcription of Juſtification: *Ad minorem.* We loſt righteouſneſs, though not the imputation thereof; *quâ* Juſtice, though not *quâ* *imputata*; and he doth ill confound the thing with the manner of applying: and hear a like reaſon; Juſtification ſtands in reſtoring what we loſt in *Adam*: now in *Adam* we loſt not remiſſion of ſins: *Ergo.*

Hear Bernard: *Si unus pro omnibus mortuus eſt, ergo, omnes mortui ſunt; ut, videlicet, ſatisfactio unius omnibus imputetur, ſicut omnium peccata Unus ille portavit: — & mox, Juſtum me dixerim, ſed illius juſtitia; quænam ipſa? Finis Legis Chriſtus ad juſtitiam omni credenti. Denique, qui factus eſt nobis (inquit) iuſtitia à Deo Patre, quæ ergo mihi iuſtitia facta eſt, mea non eſt? Si mea traducta culpa, cur non mea indulta iuſtitia? & ſane mihi tutior donata quàm innata &c.* Beſſarmine himſelf thus, *Dicitur Chriſtus iuſtitia noſtra, quoniam ſatis fecit Patri pro nobis, & eam ſatisfactionem ita nobis donat. & communicat, cum nos iuſtificat, ut noſtra ſatisfactio & iuſtitia dici poſſit: Nam etiamſi per iuſtitiam nobis inherenter verè iuſti nominemur, & ſimus; tamen non per eam ſatisfacimus Deo pro culpis noſtris, & pœnâ æternâ. &c. Et hoc modo non eſſet abſurdum ſi quis diceret, nobis imputari Chriſti iuſtitiam, & merita; cum nobis donentur & applicentur, ac ſi nos ipſi Deo ſatisfeciſſemus. &c.*

Bernard. Epiſt  
ad Innocent.  
190.

VERS.

Cajetane.  
 pareus.  
 Piscator.

VERS. 7, 8. There followeth in these verses proof of the *Minor* in the former syllogisme. *David* appropriates blessedness to the man, that hath righteousness imputed without works: for he appropriates it to him, whose sins are remitted. How follows the argument? Some thus conceive it; The Apostle (say they) thus collects the argument from *David*; because in this speech of *David*, there is no mention made of any of our works; but onely of Gods actions, in remitting, covering, not imputing sinne: some gather it from equipollence of the phrases; for it is all one not to impute sin, and to impute righteousness; because that he that by not imputation of sin, is made *non peccator*, is thereby made *iustus*; there being no *medium*, betwixt a *non-sinner*, and a righteous man; betwixt absence of all sin, and having of righteousness. Against that opinion I mean not to dispute; yet I would have the Reader remember, that betwixt imputation of Christs righteousness, and remitting of sins, a difference there must needs be, such I mean as is betwixt the cause and the effect; the thing destined to the end, and the end it self: for remission of sins presupposeth imputation of righteousness, and he that hath his sins remitted, hath first Christs righteousness imputed, that he may have sins forgiven.

May I have leave to interpose my sentence. What if the consecution stand thus? The iustified man, by *David's* opinion, hath (*quâ talis*) remission of sins; therefore he hath imputation of righteousness without works: forasmuch as where sins are remitted, there can be no iustice but imputative; every transgression of the Law depriving of that iustice, which stands in works; forasmuch as the Law to righteousness requires observance of every particular duty therein prescribed, abstinence from every particular sin therein forbidden; sith therefore, Whosoever is iustified, hath sinnes remitted; it follows, that his blessedness ariseth from imputation of righteousness without works. *Judicent Docti.*

The

The coherence we see. Let us now view the sense of the words; What difference, may some say, betwixt remitting, covering, and not imputing sin? *Ans.* Cajetane thus conceives a difference; In sinne we are to consider three things; 1. The offence and displeasure of God. 2. The turpitude it leaves either in the action or person. 3. The punishment. Now sin is in respect of the offence, remitted; in respect of the turpitude, covered; in respect of the punishment, not imputed: such like niceties many I could recite out of interpreters. But it may be it is true that *Ambrose* hath, *Remittere & tegere, & non imputare, una ratio & unus est sensus*: and again, *Unius significationis sunt verba, quia & cum tegit, remittit, & cum remittit non imputat*. And the heap of words serves onely to amplify the grace of God in this blessing: yet *Cajetane* errs not much in his explanation.

*Ambrose ad loc.*

The things here to be treated are. First, What this remission of sins is, which *David* so much magnifies, as that he pronounceth him blessed that is partaker of it. To this Papists make this answer: True remission of sins, is not only the removall of Gods displeasure, and the absolving of us from the guilt, and punishment of them, but an utter abolishment of them, in respect of being: *In Baptismate tollitur totum id quod veram, & propriam rationem peccati habet*: As *Bellarmino*, speaking of the communicating of this blessing in Baptisme, likewise defines; *Baptismo reipsa tolli omnia peccata, ita ut non solum non imputetur, sed nec sit quod imputari posset ad culpam*. And generally, thus hold they of remission of sins, that it is the abolishment of them, in respect of being.

*Remission of sins whereina it consisteth.*

And, what is it to have sins covered? *Dicuntur peccata tegi hoc loco, non quod sint, & non videantur; sed quod abolita sint, & eorum loco iustitia successerit.*

*Confl. Trident sess. 5. Bellarm. de sacramenti baptismi lib. 1. cap. 3. & de iustific. lib. 2. cap. 7. and 9. Bellarm. in Psal. 32.*

What the not imputing? *peccatum non imputari, non significat, peccatum manere, sed non puniri; sed significat, nihil esse in homine iustificato, quod in peccatum reputari possit.*

I

That

Thom. 12. 22.  
quest. 109.  
Art. 7.

That we may the better see the mystery of their iniquity, in this point; let us a little enquire how many things are to be considered in actuall sins: For, as touching concupiscence, we will touch it only by the way.

In every actuall sin we must consider, 1. The act it self, with the *anomie* thereof, wherein the nature of sin consists, 1 *Iob.* 3. 4. 2. The effects, and consequents flowing therefrom; as 1. the offence and displeasure of God; 2. as *Cajetan* calls it the turpitude thereof; which according to *Thomas*, and others, we will imagine to contain three things.

First, *Maculam*, the blemishing of the soul, or person of a sinner; and the deprivall of that beauty, and comeliness of it, wherewith by grace it is adorned.

Secondly, The corruption, or, destroying of that naturall good, that stands in the subjection of man to God.

Thirdly, The encrease of prones to the same sin.

A Third consequent, is the guilt, that lyeth upon the person of the sinner, and his liableness to punishment.

Fourthly, The fourth let be the punishment it self.

Let us now apply their conclusion to some controversies betwixt us, and them: Sins, they say, when they are remitted, are utterly abolished, and extinct; yea, so done away, that there remains nothing of them, that can be reputed sin: then I hope we may assume of every sin pardoned, that it is wholly abolished. What think we then of originall sin, in infants after Baptisme? Is it pardoned, or no? Yes, for Baptisme so takes away sin, that it leaves nothing, that hath the true and proper nature of sin. Well then, how comes it to pass, that many of them dye, before ever they had ability to commit actuall sins? Have they nothing left, that hath the nature of sin, and yet tast they of death, *the wages of sin*? *Rom.* 6. 23. Far be it, that the Judg of all the world should not do right, in punishing an innocent, that hath nothing left in him that hath the true, and proper nature of sin.

Again, had *David* true remission of his adultery, and  
murther.

murther, yea, or no? Yes, no doubt; for *Nathan* telleth him, *the Lord hath put away his sin*, 2 *Sam.* 12. 13. Well yet, *David* must be punished, though his sin be put away as a Clowd, and there remains no foot-print of it, nothing that could be reputed sin: Help us to reconcile these, or else blush at your contractions.

Lastly, Methinks the sin being wholly abolished, the whole *reatus* accrewing to the person thereby, should be withall extinct; for, what is it, that binds us over to punishment of any sort, temperall, or eternal? sin only, I throw; yet, according to their judgment, in remission of many sins, there remains *reatus poenae Temporalis*; as they give instance in *Dauids* case. Well, one thing I perceive, remission of sins is any thing, but what it is; that is, a release, and discharge of the sinner from punishment.

Let us now come to set down, what our judgment is, concerning remission of sins: We thus conceive it, out of *Cyprian*, to be in property of speech, nothing but *Venia delicti*, the pardon of sins; and that in common apprehension, is the discharge of the offender from the punishment of his sin; and that which pardon or remission hath, in property of speech, respect unto, is the punishment of sin. The first phrase in *Dauids* speech, hath this meaning; *Their sins are forgiven*, or, *pardoned*; that is, not taken notice of to be punished.

What is the covering of sin? the same that pardon is, in effect, saith *Ambrose*; save only, that the phrase is metaphorically: unfold it, it is this; as things that are covered, are not seen, so sins when God will pardon them, are not seen of him; that is, not seen with regard, or which such notice, as that he should punish them: (Are) they then, and not seen of him, *to whose eyes all things are naked, and uncovered*: or, is there any covering so thick, or impenetrable, as that the eyes of God cannot pierce through it, to discern what lyeth under? *Ans.* None that so hides, as that he cannot see, or know, that they are done. *Isai.*

*Cyprian. de  
Orat. Dom.*

*Heb. 4. 13.*

Bern. de ſep-  
tem miſericor-  
de ſerm. 2. 3.

vid Auguſt.  
ad Pſal. 31.

29. 15. But yet, they are ſo covered with the righteous-  
neſs of Chriſt to believers. that God willingly overſeech  
them, and takes no notice of them to puniſh : the times of  
this ignorance God winked at, ſaith the Apoſtle, *Act. 17.*  
30. *Num. 23. 21.* He hath not beheld iniquity in Jacob,  
neither hath he ſeen tranſgreſſion in Iſrael; See *Pſal. 130. 3.*  
*Bernard, Ego peccabam, & in diſſimulabas ; expectans.*  
*expectaviſti me dominus, & non intendit mihi, ſed oculos ſuos*  
*avertit a peccatis meis. quaſi nolens advertere quantum de-*  
*linquerem, &c. Si texit peccata Deus, noluit advertere ;*  
*ſi noluit advertere, noluit animadvertere ; ſi noluit animad-*  
*vertere, noluit punire, noluit agnoſcere maluit ignoſcere.*  
*Teſta peccata quare dixit ? ut non videremur ; quid enim*  
*erat dei videre peccata, niſi punire peccata ? ut noveris quia*  
*hoc eſt dei videre peccata, quod punire peccata : quid ei dici-*  
*tur ? averte faciem tuam a peccatis meis, Pſal. 51. &c.*

See we now, What it is, not to have ſins imputed ? The  
ſame I think that Stephen prayes for, *Act. 7. 60.* that they  
be not laid to our charge, nor come into reckoning againſt us  
before God to be puniſhed. 2 *Sam. 19. 19.* Saith Shimei to  
David Let not my Lord impute iniquity unto me, neither do  
thou remember that which thy ſervant did perversly &c.  
that the King ſhould take it to his heart : What begs Shimei  
here, but that his offence be not puniſhed ? But, (are) they  
ſtill, where they are not imputed. *Anſw.* Actuall ſins,  
as acts after committing, have no being, ſave only in Gods,  
and our own remembrance : *Actus tranſit,* ſaith Thomas,  
the ſinfull action is tranſient, and vaniſhing ; that only  
which reſults from the action remains, As, 1. The offence  
of God. 2. The guilt of the perſon. 3. The recording  
thereof in Gods book of remembrance, and ſetting it on his  
reckoning, againſt the day of accounts. 4. The puniſh-  
ment. 5. Add, if you will, the *maculam*. Now, when  
they are not imputed ; the offence, guilt, remembrance and  
puniſhment are taken away : remains there any thing of  
them ? Nothing at all, no not the *macula*.

Where



Where then is the odds betwixt us ? *Ans.* I. Herein ; that they will have remission of sins, to be that act of God, whereby our vicious inclinations are abolished : we not so ; but take it rather to be that other act of Gods Spirit in our hearts, which the Scripture call *sanctification*, 1 *Cor.* 6. 11. 2. That they affirm all sins remitted, even by remitting, to be utterly abolished : We say, for corruption naturall, and our inclinations to evil, they still remain in part in us, after they be forgiven and have the true and proper reason of sin ; so that the guilt and punishment thereof, &c. is onely removed, the thing it self remaining still in us : *Manet peccatum, sed jam non dominatur, &c. evulsum quodammodo, nondum tamen expulsum ; dejectum sed non prorsus ejectum*, saith Bernard, of men regenerate.

Bern. in Psal.  
Qui habitat,  
Salm. 10.

A second question here usually discussed, is, Whether whole justification stands in remission of sins ? I shall not need to shew how fitly this place affords the question ; it is shewn plentifully by others. In this question my purpose is not to deal at all against Papists ; but to handle it as it is now controverted among our own Divines.

The answer thereto, by those that think iustification in this question, to signifie nothing but acquittal and discharge from sin, must needs be this ; That it stands onely in remission of sins : for, what is it to acquit from sin but to remit sins ? And this seems strange to me, that men urging that signification of the word to be proper to this question, can seek for any other thing to make up the entirety of Justification. Is it nothing to be justified, but to be acquit from sin ? then sure to be justified, implies no more but to have sins remitted ; Either therefore we must grant, that to justify, in this question, signifies somewhat more, or else that whole justification stands in remission of sins. And let that be the first argument ; Justification, in Scripture, signifies onely a quittal ; *Ergo*. To this answer must be made, if any be to purpose, that to *justify* hath some other signification ; so some labour to shew, That it signifies sometimes to make

just, as *Rom. 4. 5.* sometimes to account, or pronounce just, or to give testimony of righteousness, *Luke 7. 29.* sometimes, to give reward of righteousness, *1. Kings 8. 32, &c.* Whether these satisfie or no, I had rather others judge, then I determine.

Their second reason is from this place, but diversly collected; some thus. *David* gives no where a full description of justification? *Ergò*, Whole justification is absolved in remission of sins. *Ans.* It cannot be shewed, that either *David* or *Paul* intended here to describe, much less perfectly to define, justification: For, what though the Apostle doth purposely dispute of the (means) of justification; must he needs therefore alledge this testimony of *David*, to expresse the (nature) of it? He proves by this testimony, that justification is not by works, because the justified man hath sins forgiven in his justification: and so the argument follows well, though justification be not here perfectly defined; see *suprà*, in *Expositione*. nay consider that by this means his argument is as nothing: for, if remission of sins be whole justification, will it follow thence, that we are justified without works? *Excipiat quispiam*: Let justification stand in remission of sins, that may yet be procured by works. Others thus gather it; To pronounce *Blessed*, to impute righteousness, to remit sins are all one with the Apostle: *Ergò*, Justification stands onely in remission of sins. *Ans.* The Antecedent is untrue.

Their third argument is, that testimony, *Acts 13. 39.* and *2. Cor. 5. 21.* *Paul*, in the first place tells us, That by remission of sins, he means justification from those things, by which by *Moses* Law, we could not be justified, &c. And in the other, he shews we are reconciled, by not having sins imputed. *Ans.* To the first, the adverse part would answer, that there is shewed, Justification stands in remission of sins, *ex parte*, that being our part of justification; but an other part there is, and that is making us righteous, with the righteousness of the Law, which we have by imputation from

from Christ. To the second, the answer would be made, that our reconciliation stands partly in not imputing sinne; and it is usuall to declare the whole by some part; as whole redemption by remission of sins *Eph. 1.* yet may we not say, that redemption stands onely in remission of sinns. Their chief reason is this; for that justification is ascribed onely to the blood of Christ; now, that blood of Christ procured us nothing but remission of sins. *Ans<sup>r</sup>.* It is answered, that the blood of Christ, is there put *synecdochicæ*, for the whole obedience of Christ.

The other opinion is this, That justification hath two parts: 1. Our discharge from our sinns. 2. Our furnishing with the righteousness of the Law. Their reasons are these: First, for that we are said to be made righteous by the actual obedience of Christ *Rom. 5. 19.* as well as in other places to have remission of sins by his blood. *Ob.* By obedience may be understood his obedience in suffering. 2. That the Law since the fall, requires to justification not onely satisfaction for breaches, by punishment; but also that the obedience therein prescribed be performed; else still the curse lies on us. *Ans<sup>r</sup>.* It is answered, 1. That we are not under the Law, but under grace. 2. That by remission of sins, we have the righteousness of the Law; for all sins, as well of omission, as of commission, are cleared in the blood of Christ. 3. Because God in his word hath prescribed no other way to life, but perfect obedience to the Law? It is answered, that in the Gospel another way is prescribed. *Believe, and thou shalt be saved, Acts 16. Mar. 16. 4. Dan. 9. 24.* The Messiah is promised not onely to expiate sin, but also to bring everlasting righteousness. *Ans<sup>r</sup>.* What if that may be understood of that we perform in the studie of Sanctification?

Well, whatever become of that controversie, this conclusion we have evidently hence, That in Justification we have perfect remission of sin; See *Acts 13. 39.* Papists themselves herein consent with us, as we have seen before.

And

Sasbont. ad  
loc.

Bellarmin. ad  
Psal. 31.

Bellarmin. de  
Justific. l. 2.  
c. 7. & ad  
Psal. 31.

And will it not hence follow. that therefore we are delivered from the whole guilt and punishment of our sins? Here now they begin to mince it. for stablishing their doctrine of satisfaction to be made to Gods justice, and our release is, they say, onely from guilt of eternall punishment. The question hath been largely discussed, *ad cap. 3.*

Here onely I would have them reconcile their two opinions. First, that when sins are remitted, they are utterly extinct, and abolished, so that there is nothing left, that can be reputed sinne. Secondly, that there remains unto him that hath his sins thus remitted, part of the guilt to be expiated by his own satisfaction. Hear a subtle shift; Remission of sins is either totall, or partiall: Totall, when it is remitted *quoad omnem pœnam*; Partiall, when it is remitted onely *quoad culpam, & pœnam æternam*. Now, where the remission is totall, there is no reservation of any punishment; where partiall, onely in respect of eternal punishment. there remaineth still *reatus pœne temporalis*. Contra. But I demand, whereon is that guilt founded? Me thinks it must needs be on something that hath *veram & propriam rationem peccati*; but according to their opinion, Remission so takes our sins, *ut nè vestigium quidem ullum maneat*; it dispels them as the sun doth clouds, so that nothing of them remains, washeth them away, so as we become whiter then snow. Well yet, as clean as we are made from fault, and sin; yet some of the guilt may lie on our persons; and the just God may inflict upon his innocent and purest servants, punishments temporall; yea, the same for smart, which the devils and damned in hel endure. Out upon Popery, it is *Bilinguis, διλυσος διχαστος*! And of this second argument against Justification by Work, thus far.

VERS.

VERS. 9, 10, 11, 12.

9. Cometh this blessedness then upon the Circumcision onely or upon the uncircumcision also? for we say, that faith was reckoned to Abraham for righteousness.

10. How Was it then reckoned? When he was in circumcision, or in uncircumcision? not in circumcision, but in uncircumcision.

11. And he received the signe of Circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe though they be not circumcised; that righteousness might be imputed to them also.

12. And the father of Circumcision to them who are not of the Circumcision onely but also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised.

THE scope and dependence of this passage is diversly conceived: Some think the Apostle here propounds a new argument, for justification by Faith, against justification by Works; and these also diversly collect it. Some thus; *Abraham* was justified before he was circumcised; *Ergo*. He was not justified by circumcision; nor by consequent, by any works of the Law: The ground of which argument is this; because if circumcision were cause of his justification, then must he needs have been circumcised before he was justified: for the effect cannot be without, or before the cause. Others thus; If *Abraham* were justified by faith, then must all men, whether circumcised or uncircumcised be so justified; But *Abraham* was justified by faith: *Ergo*. The consequence of the proposition they imagine to have this proof; because *Abraham* is father of both people, and they both his sonnes; wherefore by good consequent they think it follows; that as he was justified, so others must be. sith there is one reason of the fa-

*Parvus ad loc.*

*The scope.*

ther and children; of the pattern, and the imitators; of the head of the covenant, and of those that in him are admitted into the covenant.

But methinks, weighing the words, the scope seems no more but this; To shew that the blessing of justification belongs indifferently to Jews and Gentiles believing: A point touched before *chap. 3.* and here again resumed, and more purposely proved, because he had immediately before made mention of *Abrahams* justification: and their guess is not without ground, that think the Apostle now frames answer to that second *quere* of Jews. *Rom. 3. 31.* *What profit of Circumcision?* which to this place he hath purposely deferred, because from *Abrahams* case it receives fittest answer. Neither let it seem strange, that the Apostle should thus digress from his principall conclusion; sith we know, it is frequent with him in his passage, as well to clear doubt, as to confirm his purpose. And for the scope thus far: See *Rom. 3.*

Now, the passage to this Conclusion, is by way of *Prolepsis*: *Came this blessedness then? &c.* Wherein we have 1. The doubt. 2. The reason of it. 3. The solution. The doubt is, whether this blessedness, that is, justification, belongs to the circumcision, that is, to the Jews onely; or to the uncircumcision also; that is, to the Gentiles yet uncircumcised? *Metonymia adjuncti frequens*, as *Rom. 2. 28.* the supply of the Verb; whether it be (*falleth*), as *Theophylact*; or (*cometh*) as our English; or (*is*) as others; we have no cause to enquire of; the sense being apparently such as we have shewn.

The reason of the doubt: *For we say that faith was imputed to Abraham for righteousness,* as if he had said, This is in confesse, that *Abrahams* faith was reckoned to him to righteousness: Now the question here is, Whether, sith it is apparent *Abraham* was circumcised, this blessedness of justification, or having faith imputed to righteousness, belong to circumcision onely, or also to the uncircumcised? The solu-

olution follows, carried artificially, as this whole passage is, in a Rhetoricall Dialogisme: How was it then imputed? &c. as if he had said, If this be the doubt, see in what state *Abraham* was when he received this testimony of righteousness; and you shall find it was long before he was circumcised: For, *this imputation of faith to righteousness*, whereof we treat, was whiles he yet had no child, as appeareth *Gen. 15. 2.* and the ordinance of circumcision began after this, towards a fourteen years: For, after the promise made by God, and the testimony of righteousness given to *Abraham*, took he *Hagar* to wife, and of her had *Ishmael*, being 86 years old, *Gen. 16. 16.* and many years after, was given him in charge the ordinance of circumcision; and the execution thereof fell into the year 99 of *Abraham*, and of *Ishmael* the 13. *Gen. 17. 24, 25.* so that by the history it is clear, he was justified long before he was circumcised: and this, as the Apostle seems to intimate, wanted not his mystérie; the Lord thereby testifying, that justification is not had to circumcision, but that the uncircumcised believing, may also be sharers with *Abraham* in that blessing:

Thus far of the Context, and sense of the first clause.

Now, the things here observable are these. First. That very circumstances of Scripture stories, afford often, substantiall conclusions. A weighty conclusion, that justification belongs to Gentiles; and that which was long controverted in the days of the Apostle, See *Act. 15. Gal. 5.* And it is determined by a circumstance in the story: *Abraham* was justified in time of uncircumcision; therefore justification belongs not to the circumcised only. A like case we have determined, by like evidence *Gal. 3. 17.* out of circumstances of story conferred; the blessing must needs be ours by promise, and not by the Law. How is it proved? because the Covenant was made with *Abraham*, in Christ 430 years, before the giving of the law in *Sinai*, in *Heb. 7. 12, 13. 14.* The Apostle proves this conclusion; that per-

Observ.



fection was not by the *leviticall Priesthood*. What is his arguments ? because another Priest was to arise, according to *Dauids* prophecy. not after the order of *Aaron* ; even *Christ*, a Priest for ever, after the order of *Melchisedek* : And, because it might be said, that that other Priest, though another, yet might be of *Aarons* order ; nay, saith the Apostle, that appears false, by this circumstance ; for, our Lord *Christ*, of whom *David* speaks, was of another tribe, even of the tribe of *Judah* unto which tribe, *Moses* spake nothing concerning Priesthood. I might be infinite in this kinde, but a tast sufficeth.

And it teacheth us, in our study, and search of Scripture, not to let pass the smallest circumstance, sith under it, lye hid Doctrine so substantiall : For wisdom we should search, saith *Solomon*, as men do for silver, *Prov. 2. 4.* turning up every clod, and almost grain of dust, wherein the least portion of pure metall may seem to lye hid. *In sacris literis nihil est, quod non ingentem thesaurum contineat modo scrutatorem habeat* : *Ruizius*, reg. 118. è *Chrysostomo* ; *singuli sermones, syllaba, apices, & puncta in divinis Scripturis, plena sunt sensibus* ; *Hieron.* ad *Ephes. 3.*

Howbeit, that we mistake not ; we must not forget, that even the Scripture hath its *isopologas* : and therefore, it is not safe always, to reason from order of narration ; except by other circumstances, it be evident, that the narration be to the order of times,

A Second collection of some Interpreters hence, is this : That the grace of justification, is not tyed to Sacraments ; because it may be had without them : And that was it, (as they think) the Lord would teach us by the time of *Abrahams* circumcision, and justification : that, look as the Lord, furnishing the earth with hearbs, and fruits, before he made starrs, by their heat, or influence, to give them vigour, or raine to yeild them moysture, would teach us, that they are but Arbitrary Instruments, which he useth, ad Placitum ; So the the Lord giving *Abraham* Testimony  
of

of righteousness, before his circumcision, would thereby teach us, that his grace may be had, without the Sacraments: The question hath been already treated, ad cap. 2. Let us yet, resume it, that at least Our Judgement may be more manifest.

Necessity of Baptisme (whereof the question chiefly is) may be two ways conceived. First, Whether the receiving thereof, be a necessary duty, pressing the conscience by the law of God? Whereto we answer, with joynt consent; it is necessary, and so necessary, that the wilfull contempt, yea neglect of it, where it may be had, lays guilt of sin upon the conscience of the negligent, or contemptuous refuser.

*Calvin iustific.  
lib. 4. cap. 19.  
Scrm. 26.*

Secondly, It may be thus apprehended; whether it be necessary, as a mean of salvation? In this also we consent; that it is necessary, as a mean of salvation: Because, 1. The observation thereof is a work of obedience, and so part of that *vita Regni*, 2. Because in the right use, it serves to confirm faith, and to nourish all graces, that do accompany salvation.

What is then the question betwixt us, and Papists? It stands chiefly about the decree, or manner of necessity; namely, whether it be absolutely necessary, *Vt perijisse protinus existimetur, cui ejus obtinendi adempta fuerit facultas*? As Calvin explains it. This measure of necessity of Baptisme we deny; Papists affirm: The question is saith Bellarmine, whether Baptisme be necessary, as a mean of salvation, so that if any be not Baptised, he perisheth? *etiamsi forte ob ignorantiam excusetur a pravaricatione precepti*: that they affirm: and, if any demand, what time it came to this height of necessity, They answer; *Baptismus Christi capit esse necessarius, necessitate medii, & precepti, a die pentecostes*.

*Bellarmino de  
Bapt. lib. 1. cap.  
4.*

As touching what we are to hold, in this question; I had rather utter in Bernards terms, then in my own; considering what adversaries we are to deal with: He therefore thus

Bernard. Epist.  
77.

Ambrose de  
obitu valenti-  
niani impera-  
tor.

S. Augustin.  
de Bapt. lib. 4.  
cap. 22.

thus delivers his judgment, That, whoſoever in men of years if any man, ſince the publiſhing of that remedy for ſin, re-  
fuſeth to be Baptized, he adds to the generall contagion  
of nature, the crime of pride, and ſo carries with him, a  
double cauſe of juſt damnation; if he ſo dye: yet, if before  
death he repent, and have a will and deſire to be Baptized,  
and cannot, being prevented by death; ſo be it, he want not  
*fides recta, ſpes pia, charitas ſincera, propitiuſ ſit mihi deus,*  
*quia hunc, ob ſolam aquam, ſi deſuerit, nequaquam deſperare*  
*poſſum omnino ſalutem, nec vacuam credere fidem nec conſum-*  
*tere ſpem, nec excidere charitatem, tantum ſi aquam non con-*  
*temps, ſed ſola prohibeat impoſſibilitas:* His reaſons are,  
Firſt, from authorities of Ambroſe, and Auguſtin.  
Ambroſe doubts not of the ſalvation of Valentinian, for  
his faith only, though he dyed unbaptized; becauſe he had  
a purpoſe, and deſire to be baptized: Hear himſelf  
ſpeak; I hear, ſaith Ambroſe, you are grieved, becauſe he  
received not the Sacrament of Baptiſme: Hear his reply:  
*Dicite mihi, quid aliud nobis eſt, niſi voluntas, niſi peritio?*  
*Atqui etiam dudum hoc voti habuit, ut cum in Italiam ve-*  
*niſſet, initiaretur & proximè baptizariſe a me velle ſigni-*  
*ficabit, &c. Non habeat ergo gratiam, quam deſideravit?*  
*Non habet, quam poſceſcit? Certe quia poſceſcit, accepit; &*  
*mox: quem eram regeneraturus amiſi; ſed illi gratiam,*  
*quam ſperaverat, non amiſit:* To Ambroſe Saint Bernard  
adds: S. Auguſtine determining, that not only ſuffering  
for Chriſt, but faith alſo, and conversion of the heart doth  
ſupply the ſtead of Baptiſme, when not contempt of reli-  
gion, but point of neceſſity excludes the Sacrament of  
Baptiſme.

2. His next reaſon is collected, out of Mark. 16.  
16. Our Saviour in likelihood, when he ſaid, *he that be-*  
*lieves and is baptized, ſhall be ſaved;* even for this, ſo cau-  
telouſly did not repeate; he that is not baptized, but onely  
he that believes not, *ſhall be damned;* intimating no doubt,  
*ſolam interdum ſufficere fidem ad ſalutem, & ſine ipſa ſuffi-*  
*cre nihil.*

Third ly,

3. His third Reason, that which gives Martyrdom its value, and causeth it to supply the stead of Baptisme, shall it be thought so weak, that what it gives to another thing, it cannot alone by it self obtain; we cannot think it.

Now faith gives Martyrdome this power, that without any doubt, it is reputed Baptisme; For, what is Martyrdome without it, *nisi pœna*? It therefore alone may, out of ease of contempt, suffice to salvation.

4. Suppose the Lord see as great Faith in the heart of a man dying in Peace as in his that suffers martyrdom? Surely, God needs not outward evidences for discerning of faith; and there may be in a man dying in peace, a readiness to suffer death, for the maintenance of faith, suppose now this man to desire Baptisme, but prevented by death, to die without it; *damnabit fidelem suum Deus? damnabit (inquam) hominem pro se etiam paratum mori?* God forbid, his peremptory conclusion is this: *Pro certo cum non aliunde martyrium, nisi ex Fidei merito illam obtinuerit prerogativam, ut singulariter vice Baptismi secure suscipiatur; Non video cur non ipsa æque, & sine Martyrio apud eum tantundem possit, cum & sine Martyrii probamento proculdubio innotescit.*

5. In sins, The will is, in esteem, the Fact; *Math. 5. 28.* Why not also in good duties? *nisi forte putetur in malo, quam in bono efficacior inveniri voluntas apud Deum, qui Charitas est, & promptior esse ad ulciscendum, quam ad remunerandum misericors, & miserator Dominus.*

Add to this the consent of Bellarmine, That martyrdom, and true conversion of the heart, in case of necessity, supplies the stead of Baptism: And, follows is not thence, that the Baptism of Water is not of so absolute necessity to salvation, that he that dies without it perisheth everlastingly?

A man would now think the odds is not great betwixt us, and Papists, touching this point of necessity of Baptism; They teaching, as we, that out of ease of contempt, faith and

Bellarmin. de  
Bapt. l. i. c. 6.

and conversion avail to salvation without the Sacrament: But, will you hear a Merciles distinction? It is true, they say, of grown men, inasmuch as they have faith, and conversion to supply the stead of Baptism; but yet, for infants, it is their peremptory conclusion; though they be born of believing parents, are not capable of personall contempt, yet perish they, in their originall sinne, for want of Baptism, if they die unbaptised; For, they have nothing to supply the stead of baptism? *Ans.* 1. Let them shew us, where the Lord hath made the condition of infants, in this respect, worse then that of grown men? 2. Let them prove, that in grown men, faith and conversion, therefore exempts them from condemnation, because they supply the stead of Baptism. 3. What hinders to say, that the faith of the parents is available to salvation of infants, without baptism, as well as with it? In case they be baptized, they confesse with *Bernard*, that through grace it is granted them, to have benefit, by others faith, as they were damified, by anothers fault; yea, saith *Bernard*, there is no doubt, but that the stain contracted by others, may and ought to be purged also by the faith of others: doth the faith of a grown man supply the stead of baptism, out of case of contempt, and shall not the faith of infants do as much for them? No; For it is said, *Except a man be born again of water, and the holy Ghost, he cannot enter into the kingdom of God?* But, I demand, is this understood of Baptism, generally belonging to all men? or, must it be limited to infants onely? If of all, then methinks of grown men also: If of infants onely. 1. What meant Christ to propound it to Nicodemus? was it his purpose to teach him, that inasmuch as he was not baptised in his infancie, he could not not enter into the kingdome of God? then sure, I shall not wonder, if Nicodemus conceited a necessity, for an old man desiring to come to Heaven, to return back into his mothers womb, and be born again. 2. Will they say, it must have this gloss by limitation; If a man want baptism by contempt,

contempt, and not otherwise? Why then should it stand in force against infants, in their own persons not capable of contemning, and whose parents hasten to it with desire, but are prevented by necessity? alas! poor infants, that you free from contempt in your selves, and your parents, must to Hell for bare want of baptism; and elders, in the same want have access to Heaven, so they be free from contempt: Can we imagine bare want to be more prejudiall to infants, then to grown men.

Now, what if it shall appear to us, that the place cannot, in that strict manner, be understood of baptism, but of regeneration? The point I will labour to clear against Papists only, comparing it thus expounded, with other of their grounds.

For ground this I will lay; That the sentence of our Saviour had truth at that time, when he had conference with Nicodemus, yea long before ever since the fall of Adam: 1. For that our Savior blames Nicodemus, for his ignorance in this point, the necessity of that which he calls the new birth, *v. 10. Art thou a master of Israel and knowest not these things?* Now sure, if it must be understood of baptism, the ignorance of that ordinance could have been no such blemish to Nicodemus, the ordinance being so new, and of him, till that day, unheard of. 2. Besides this, the purpose of our Saviour more then seems to be this, to exhort Nicodemus to present labouring for that, whose necessities Christ teacheth to be so absolute: Now, shall we say, that at this time baptism was of so absolute necessity? hear Bernard, He was informed of one that taught, how that ever since this sentence was pronounced by our Saviour, none could in any wise be saved, without actually receiving the visible Sacrament, or martyrdom in stead thereof: Now sure, saith Bernard, *De Temporis praefixione durum nimis, austerumque videtur, ut videlicet verbum absconditum palam jam noceat, & ante iudex feriat, quam minetur*: His arguments in short are these. 1. It is improbable it should so be, because many should by this means be damned, that never had knowledge of any

Bernard. Epist.  
77.

Such precept : For this of baptism is not , as some other things are, that are known by nature, *factitium enim quodammodo est, & non naturale mandatum*; but that is impossible, *Rom. 10. John 15. Ergo.* 2. Circumcision as yet stood in force, and had its virtue, as Baptism. 3. And from the dayes of John Baptist, the kingdome of heaven suffered violence. 4. *Fit injuria antiquo illi Dei aque mandato, si novo adhuc furtive superveniente, non tamen subveniente, illud ita subito evanuisse putetur, ut prodesse deinceps non valeret.* 5. And Bellarmine confesseth that Baptism became not thus necessary, as a mean, untill the day of Pentecost : The inference is this; that which Christ teacheth Nicodemus to be thus necessary, was necessary at that time, when he had conference with Nicodemus; Baptism was not then so necessary; Therefore that that Christ speaks of is not Baptism : And do we think Christ taught Nicodemus, that after the time of Pentecost, Baptism should become thus necessary ? The sense then must be this : Nicodemus, look that thou procure Baptism, betwixt this and the next Pentecost after my death ; if then thou want it, there is no hope for thee to enter into the kingdom of Heaven : From those circumstances of the text, besides others elsewhere pointed at, it is clear, I think, that the place is not to be understood of Baptism of water, but of that which they call the Baptism of the Spirit, that is, of Regeneration : And see, whether the reason annexed prove not as much Regeneration necessary; for, whatever we have by the first birth, is fleshly, and corrupt : Now, shall we say, that corruption is removed onely by Baptism ? or, at least, not without it? *Faith purifieth the heart Acts 15. 9.* and sometimes, saith *Augustine*, before Baptism, the spirit is obtained, as he gives instance in Cornelius, *Acts. 10.*

I have dwelt, perhaps, too long in this question; yet it repents me not, considering how I see many, carried away with authority of some ancients, incline to this mercilefs error of Papists, shutting up all infants that die unbaptized,

S. Augst. de  
Bapt. contr.  
Donat. l. 4.  
c. 24.



zed, under condemnation, except (perhaps) some extraordinary work of Gods power exempt them from hel: We were wont to teach, not that Baptisme gives title to the Covenant; but the Covenant to Baptisme: so we reason against Anabaptists; the *Promises are theirs Acts 2. 39. the spirit theirs, Acts 10. Mark 10.* Gods kingdome theirs; therefore Baptisme must not be denied them: how turn we the argument now? on this manner; They must be baptized, that they may come nto the Covenant, and that they may have title to the promises of God, and kingdome of heaven. And how stand these arguments in force, against baptisme of Turkish, and other Pagan infants? Nay, if in Baptisme there be this vertue, to give the baptized title to Gods kingdome, if want of it so perillous; mercilefs were we, if we forced it not upon such children. What should we imagine the cause of this change of judgement? One, or both of these? 1. The authority of ancients. 2. An inconvenience they desire to prevent in the people: For the first of these; Let ancients (on Gods name,) have their reverence; but yet, shall we be so sworn to their words, that we shall suffer them to lead us with them into their errours? Love *Augustine*, and give him reverence; yet let truth be preferred in esteem before him: as to the second, The perill of our peoples neglecting this holy ordinance upon perswasion, that it is not of so absolute necessity: 1. Where learn we in Divinity to expell poyson with poyson? one error with another? 2. Besides that, arguments there are sufficient, to pers on their conscience, the use of this ordinance; if it were but that it stands in force, by Gods commandment; and, as *Bernard* speaks, *Vera & plena Fides uniuersa praecepta amplectitur.* And, this is one, yea a chief one of Gods commandments. *Quomodo denique Fidelis, qui Dei contemnit Sacramentum? Contemtu violatum iri Domini fœdus affirmo,* saith M<sup>r</sup>. Calvin. Are not these arguments sufficient, to support the reverence of the Sacrament; unless we winde in Infants in the peril of remedilefs damnation,

Calvin. in sit.  
lib. 4. cap. 16.  
Ser. 26.

damnation, not for their own, but for their parents contempt. 3. Now see, whether as great mischiefs follow not upon this conclusion; as, profaning these mysteries by unconsecrated hands of Lay-people: For, where grew the ancient audaciousness of midwives Baptizing? save only from this error; that without Baptisme, the infant dyes condemned? 4. Yea consider, I beseech you, into what a gulfe of comfortless griefe, poor Parents are by this means plunged: when once they cannot be perswaded, but their children are gone to hell: who shall blame them, now, if they weep for their children, I say not, *as Rachel, because they are not*; but as Heathens, and men without hope, because they are for ever, shut up under condemnation?

To close up this point, touching necessity of Baptisme, there are these opinions;

First, That it is none at all, but meer superfluity; such miscreants abhorre.

Secondly, That it is so absolute, that bare want excludes from heaven; such cruelty detest.

Thirdly, That it is necessary, where it may by any means, be had regularly; so as the contempt is damnable in those, that omit it; yet not so prejudiciall to the infant, as to plunge it into hell: This the sentence of Scripture; herein rest.

Now, let us go to that which followeth; *And he received the sign of circumcision, a seal of the righteousness of faith, &c.*] The point here proved, is this, as we have heard; that to believing both Jewes and Gentiles, the blessing of justification belongs: proved from the first branch because *Abraham* had righteousness, *being yet uncircumcised*.

Now that to Jewes only it belongs, is next concluded: and to this the passage is by a new *Prolepsis*; the objection whereof, as it seems, hath these two branches: If *Abraham* were justified in time of uncircumcision, to what purpose was he circumcised? The use of circumcision seems needless;

needless; yea, and if because he had it in uncircumcision, therefore Gentiles are sharers in it; follows it not, that the circumcised Jews have no part in that blessing? *Ans<sup>r</sup>*. Neither of these follow; for though he had righteousness, being uncircumcised; yet he tooke the signe of circumcision, an evidence, that to the circumcision it belongs also: and he took it to be a seal of the righteousness of faith; therefore not unnecessarily; for it is not vain, that faith should receive confirmation: and if any shall further demand a reason of both these, why he had righteousness before circumcision; and why, having righteousness, he was after circumcised? It was for this; That he might be the father of both people believing: This the Context.

In the words, let these particulars be observed. 1. *Abrahams* fact. 2. The object; what he received, *the sign of circumcision*. 3. The end of it; *a seal of righteousness*. 4. The apply'ing of the whole to the purpose in hand, by assigning the end of Gods dispensation in *Abraham*; that *he might be the Father*.

From *Abrahams* act, considering together with the state of his person, amounts this instruction: That no measure of grace received, exempts any from use of Sacraments: or thus, That men enjoying the grace signified by the Sacraments, are yet bound to the use of Sacraments. The collection is direct, and naturall; *Abraham* was justified, before he was circumcised, yet received he the sign of circumcision: Who then shall think himself free from use of them? *Cornelius* had received the Spirit of God, *Act. 10*. Doth that prove, he needed not be baptized? It makes him capable of baptism, saith *Peter*; yet give water that they may be baptized. What needs much proof? Its a point of righteousness, saith our Saviour to *John Baptist*, *Mat. 3. 15*. *Vera, & plena fides universa precepta complectitur*, saith *Bernard*; & *fidem convincitur non habere perfectam, si negligit sacramentum*.

Add to this, consideration of thine own necessity; for darest

*Observ.*

*Bern. epist. 77.*

darest thou assume to thy self perfect perswasion of thy justification, so that at no time, thou feelest wavering? sure that arrogancy, (for it is no less) sorts not with the practice of faith: And *Abraham*, though he be commended for his *αληγοροφία*, at some time; yet, at others, bewrayed distrust: But say, it is perfect for the present may it not be shaken? to preserve that perswasion, to prevent doubtings, thou hast need of Sacraments.

Lastly, Canst thou assume to thy self perfection of sanctification? for shame leave that pride to Catharists: count it a part of thy perfection to acknowledg imperfections, and with *Paul* to strive for it: What need more words? The use is enjoined to all, necessary for the most perfect; therefore upon no pretence to be neglected.

Who dare then stand up to defend the profaneness of those fanaticall spirits, that scoffe at these ordinances; more meete (they say) for carnall Jewes, then for spirituall Christians: Forsooth, they have the spirit immediately, to work what Sacraments serve to signifie, or exhibite; and what needs the Element, where the grace is received? They had best taxe God of indiscretion, that of his mercy hath ordained them to be helps, for our weekness; and fitting himself to our state in the flesh. *in sensibilibus intelligibilia prabet*, as *Chrysostome*; in things sensible reacheth unto us things intelligible: They boast of the spirit; they have a spirit indeed, but not of God; but of fornication, as the Prophet speaks, or of delusion, that hath caused them thus to erre. No man, saith *Paul*, speaking by the Spirit of God, *desistieth Iesus*, 1 *Cor.* 12. 3. Mo man, said I, taught by the Spirit of God, contemneth the ordinances of Christ established in the word.

But, what need Sacraments, when the thing they signifie is obtained? Let *Paul* answer thee from the case of *Abraham*; he was justified before he was circumcised; yet received the sign of circumcision, to be a seal of the righteousness of faith, which he had being uncircumcised.

No

*Chrysostom.*  
*Homil. ad*  
*Pop. 60. and*  
*83. in Matth.*

No less absurd is that saying of them, that in heat of affection, inveighing against dumbe Ministers, stick not to affirm their actions are meer nullities; Baptisme no Baptisme, that is administred by a *non*-Preacher: Well then, why receive they not a new Baptisme, sith the old is a blank? They answer, they have the inward Baptisme, and therefore need not the Sacrament: Be well advised; if thou hadst the measure of *Abraham*, or of the blessed Virgin in regeneration, thou art not exempted from use of any Sacrament.

From *Abrahams* act, proceed we to the object: What received *Abraham*? The sign of circumcision: *genitivus speciei*; frequent in Scripture, and common language; the gift of tongues, the gift of healing, 1 *Cor.* 12. That is, tongues, and healing, which are gifts; the sign of circumcision; that is, circumcision which is a sign.

The things here observable, are. 1. A brief description of the nature of Sacraments.

Sacraments are signes ordained of God to seal up unto us the righteousness of faith: Your collection is naught, say Papists: For, you conclude a generall from a particular: It follows not, that if circumcision were so and so to *Abraham*, that therefore all Sacraments are such, and to all men such? But, it is well answered, that what belongs in common, to all the species may well enough be attributed to the generall: For, that which all the species have in common, they have from their generall: proceed we therefore, to the explication.

Touching the name of Sacraments, it is idle to contend; though in so many letters, and syllables, we have it not in Scripture, yet the thing we have: and, why should we be so abhorrent from the word so significant, and of so long continuance in the Church of God?

The first thing, in the nature of a Sacrament, is this: That it is a signe: Now, a signe, saith *Augustine*, is that, which besides the species it offers to the senses, causeth some other thing

*Observ.*

*The nature of a Sacrament opened.*

*Billam. de Sacrament. lib. 1. cap. 17.*

*Pareus ad loc.*

*August. de Doctr. Christ. lib. 2. cap. 1.*

thing to come to our mind; as, when we see smoak, we say, there is fire; when we see the rain bow, we think of the covenant God made with all flesh.

Signes are of two sorts: Naturall, Voluntary; *Augustine* calls them *data*: others, *detinēd.* Naturall signes are such, which naturally, without the will or appointment of any of themselves, cause us to think of what they signifie: as smoak, of fire: Voluntary signes are such, as signifie what they do signifie, by the will and appointment of those that make them signes; as the rain-bow, of the Covenant; which it signifies, not Naturally, but by the will of God: and of this latter sort are Sacraments.

Again, of these Voluntary, or made signes; some are *analogica*, that carry a resemblance of things they signifie; some not so, but meerly by appointment, and *constat* of the imposers, signifie what they signifie: as, Ivy bush, wine.

Sacraments are in the first kind: whereupon, saith *Augustine*, if Sacraments had not some similitude, and likeness of the things, whereof they are Sacraments, they could, at no hand, be Sacraments: Therefore, in all Sacraments, God hath made choice of such signes, as have a fitness naturall, though indeterminate, to represent what they are ordained to signifie; though actually they do not signifie it, till Gods ordinance have therto determined them: for example, washing in water hath a fitness to signifie spirituall cleansing by Christs blood; actually, it signifies it, onely by appointment of God, &c.

Moreover, Popish Schoolmen, in this question of Sacraments have devised other distinctions of Signes, which it shall not be amiss to propound: First thus: Signes are either Rememorative, which, by their signification, call to remembrance something past; or, Demonstrative, as it were pointing at something present; or Prognosticall, foreshewing something to come: Sacraments of the new Testament are all these; Memorials of Christs Passion; demonstrating the effect of the Sacrament: Foreshewing eternal glory: Although

*August. epist.*  
23. ad Bonifacium.

*Scotus ad sent.*  
1. 4. dist. 1.

*Aquinas part.*  
3. qu. 6. art. 3.  
*Beilarm. de*  
*Sacram. l. 2.*  
c. 9.

*Bellarmin. de  
effect. Sacra-  
ment. lib. I. c. 8.*

*Scotus, ubi  
suprà.*

though this we must observe, saith *Bellarmin*, that that which Sacraments of the new Law chiefly, and essentially signifie, is onely justifying Grace: According to him therefore, our Sacraments are chiefly, yea essentially onely, demonstrative. Yet, they further distinguish: of signes, some are speculative onely; they are such, as are ordained, to no other end, but to signifie: some are withall practicall which are ordained to effect, and work that which they signifie: and of this latter sort they will have our Sacraments to be.

Thus farre of the generall nature of Sacraments: Proceed we now towards enquiry of the difference, that we may see, what it is, that distinguisheth Sacramentall signes, from others.

Signes then are, all of them, amongst those things, *que dicuntur ad aliquid*: Every signe is a signe of something; and by being a signe, leads us to consider of that, whereto it stands in relation: What is it then, that Sacramentall signes do signifie?

For better understanding; we are to consider in every Sacramentall signe, Two things, as Parts, after a sort of it, as it is such a signe: First, a Substance, or Matter. 2. Actions about that matter: as, in Circumcision, the matter was the Foreskinne; The Action thereabouts, The cutting off the Foreskinne: In Baptism, the Matter is water; the Sacramentall action, the dipping or sprinkling of the child, &c. If the question now be, what Sacraments in common signifie? *Ans.* The Matter, or Substantiall element signifies the person of Christ, or something therein: The actions of the Minister, the actions of God the Father, and his Spirit, communicating Christ, and his benefits unto us: The Sacramentall actions of the people, their receiving Christ, and his benefits.

The Authour of them comes next to be treated of, as part of the difference, whereby they are distinguished from other signes of mans imposition: The Authour of them, is God onely. 1. Because, He onely can determine signes, to such



actuell signification. 2. And can alone by them assure us of the grace they signifie.

Last is, the Use, or End of Sacraments; which is intimated in the next words; seals of the righteousness of faith: Let us explain the words, and then examine the doubts.

The office of a seal stands in four things. 1. Concealment. 2. Distinction. 3. Impression. 4. Confirmation. According to which severall uses of seals, the explanation is here diversly conceived: Some think the Apostles metaphor hath respect to the first office, Concealment, and they thus expound it; Circumcision sealed up righteousness, that is concealed, and closed it up for a Time, namely, Till by Christs coming in the flesh, it should be revealed. That dotage needs no confutation.

Another sort take it well nigh, as Anabaptists; and they will have it so called, onely because it is a mark of the righteousness of faith, by which men might know, that they had obtained the righteousness of faith; but that office of Sacraments (if there be any such) is sufficiently expressed in the former Title when it is called a signe.

Whether, in the third respect they are called Seals; because they leave a stamp, and impression of the righteousness of faith: that absurdity I wonder some of them fell not upon; considering, that they teach, they confer grace, by the work done: but, the place it self sufficiently confutes it; because *Abraham* had this righteousness, before, either he received; or God ordained the sign of circumcision.

It remains then, that in the last respect, they are called seals; because, they are ordained for greater confirmation, and assurance given to us of righteousness, promised in the Covenant of grace: So *Theophylact*, as *Sasbout* conceives him; a seal, whereby God sealed up righteousness to *Abraham*, and testified it to be most true, and certain; as we are wont to set seal to that, which we would testify to be sure, and firm.

Now, if any demand, what they seal up, or confirm un-

*Sasbout ex  
origine.*

*Stapleton, in  
Antidoto.  
Cajetan, ad loc.*

to us the answer is; It is the righteousness of faith; that is, remission of sins, and that esteem of righteousness, which the Lord allows to all truly believing: If this be not all they assure us of, yet it is the principall: other ends being all subordinate to this; other uses less principall, and dependent thereon. Now see we what it is that adversaries except against our description of Sacraments, hence collected: Forsooth, they tell us, that we reason absurdly, from one species, to the whole kinde, affirmatively; thereto hath been already answered.

They limit this use of circumcision to *Abraham* only; and though to (him) it was a seal, in this sense, yet not therefore to others: But. I demand, was the Covenant made with *Abraham* only, or with his seed also: or, was circumcision a sign of the Covenant to *Abraham* only, or else, to his seed also. If the Covenant belonged to (all; ) if circumcision was to (all,) a sign of their being in the Covenant; why not to (all) also, a seal of righteousness? Forsooth, say our adversaries, one end of *Abrahams* circumcision was peculiar to *Abraham*, as that he should be the father of all believers; therefore this also of being a seal of the righteousness of faith? *Ans.* And I wonder, why we may not conclude, by the like reason, that to *Abraham* only, it was a sign of the Covenant? because this end they mention had place in *Abraham* only: But, let us more neerly view the Reasons: It was *Abrahams* priviledg only, to be the father of all believers, both circumcised, and uncircumcised: *Ergo*, His priviledg onely, to have circumcision a seal of righteousness: How prove they their consequence? Forsooth, *Paul* joyns both together, and therefore they are of like priviledg? *Ans.* Why may we not say, (as *supra*) that the necessity of the sign of circumcision, was also *Abrahams* priviledg, because it also is joyned to the rest? But, for more full satisfaction; view we the scope of the text, which is this; To shew that justification belongs to believers of both people: The proof is from a sign; *Abraham* had righteousness in uncircumcision;

*Bellam. de  
Sacram. lib. I.  
cap. 17.  
Gen. 17. 7, 10.*

*Ergo*, Righteousness belongs to the uncircumcised ; For, this was that the Lord mystically intended to signify, in justifying *Abraham* before circumcision; and in commending circumcision to him justified : But, to what end mentions he that end of circumcision, sealing up the righteousness of faith ? *Ans.* To answer that which he saw might be objected, on this manner : If *Abraham* were justified before circumcision, what profit received he by that Sacrament ? *Ans.* It (sealed) unto him the righteousness of faith : And, shall we say now, it was *Abraham's* priviledg to be confirmed, in perswasion of righteousness ? belike then, his posterity either needed no such confirmation, and so *Abraham's* priviledg shall be, to be the only weakling in faith, that needs means of confirmation ; or else, his seed shall lack that help, that *Abraham* had for establishment, though the Covenant were equally made with them. It is too tedious, to follow them, in all their diversions ; here therefore, an end of his enquiry, touching the generall nature, and use of Sacraments.

What is it now, that our adversaries want, in our description, that serves to express the generall nature of Sacraments ? that *pulcherima definitio* of a Sacrament extant in the catechisme of Trent Council, and ours, besides the *homonymie* of the word righteousness, they can assign no difference, but in a term onely : *Sacramentum* (say they) *est res sensibus subiecta, qua, ex dei institutione, sanctitatis, & iustitiae, tum significanda, tum efficienda vim habet* : *Sacramentum* (say we) *est res sensibus subiecta, qua, ex dei institutione, iustitiae tum significanda, tum obsequanda vim habet* : sealing of righteousness they like not, though the Apostle hath pointed us thereto ; It should be effecting, or working of righteousness, and then all were well : See we therefore a little, whether this be of the nature of Sacraments, and amongst the uses to which they are assigned, to effect, or work righteousness.

Where we have to things to consider. First, What grace

*Bellarmin. de  
Sacram. lib. I.  
cap. II.*

grace they are appointed to work ? they answer, justifying grace; which (after them) stands in the habit of faith, hope, charity. Secondly, How they work it ? Not as principall efficient; for, that is peculiar to God: but as instruments, as the Master of sentences expresseth it: *Homo non quarit salutem à Sacramentis, quasi (ab) eis, sed (per) ea, à Deo: Hac enim prepositio (A)\* denotat Causam agentem; (per) verò notat causam instrumentalem.*

Well, let us yeild them to be organa; whether Morall or Physicall ? It pleaseth not *Bellarmino*, that they should be causes Morall, though he confesse a stream of their own Writers run current that way: But they must be Physicall instruments, that is, such as properly and by inherent vertue, work, or cause justification: And if any ask what that vertue is that God hath put in them to effect this grace ? He answers, It is nothing but Gods moving or using of them to that purpose: For by this, that God useth the Sacramentall action to produce grace, he doth elevate it above the nature, and makes it reach to an effect supernaturall.

Now, I might be long in shewing the contrary judgement of his own side; some making them means, or instruments of grace, *per modum continentie*, because they contain the grace they signifie, some by concomitance onely, &c. I will propound the sentence of *Scotus* onely, whom ye shall find thus to resolve; There is not (saith he) in Sacraments, *aliqua Causalitas activa propriè dicta respectu gratiæ*; but they are said to be causes of grace improperly inasmuch as the receiving thereof is an immediate disposition to grace: & *mox*; For thus hath God disposed and set down the order, and hereof he hath certified the Church; that to him that in due manner receives the Sacrament, he will give the effect thereby signified. This, I trow, is far from *Bellarmines* conceit. But let us further examine his conclusion: In all ordinary Physical instruments, which God useth to effect his purposes by, there is (besides Gods use of them) a vertue, and power, and fitness given them to

*Lumbard. l. 4.*

\* *Scotus ad lib. 4. dist. 1.*

*Bellarmin de effect. Sacram. lib. 2. cap. 11.*

*Acts 8*  
*Matth. 28.*

produce what he useth them unto; as meat, to nourish; clothes, to warm; Sun, to cherish the earth &c. and shall Sacraments be ordinary Physical instruments and yet lack this inherent vertue? What Philosophy, yea or Divinitie, so teacheth?

Besides this, Sacraments all suppose those habits, wherein they make justifying grace to consist, to be in him that receives them, they must have faith or, at least, *ἐνδοξόν τι*, before Sacraments may be applied unto them: and shall we think they are elevated by this use and motion they speak of, to work what is already wrought?

Lastly, if they wrought thus Physically, as it were potions; methinks, then, every one to whom they are applyed, must needs receive their effect unavoidably; and so *Simon Magus* must receive the grace of the Sacrament, as well as *Simon Peter*; which if it be absurd, as absurd it is, to make them Physicall instruments, or Active causes of this grace, which they call justifying.

To conclude this whole question; May it not be granted that Sacraments are instruments or means of grace?

*Ans.* No doubt, yes; but instruments morall onely; that is, such as whose vertue sticks not in them, but onely because where they are duely used, God is present by covenant to work grace supernaturall. So *Scotus*, *ut supra*: so some of our Divines.

Yet more nearly; 1. Consider what grace they are ordained to work, as means. 2. How they concur to the working of it. The grace they work is; 1. Confirmation in perswasion of justification. 2. Care and increase of sanctification, &c. How work they it? *Ans.* Occasionally onely; *quatenus* they represent Gods actions, Christs person and benefits, our duty &c. by which representations Gods spirit worketh in our hearts. in these or the like discourses: God hath in the Gospel promised remission of sins to all those that believe in Christ; and for further assurance hath been pleased to ordain Sacraments as it were his seals set to his

his covenant; wherein I see represented the death of Christ, that procured pardon of sinns; and in the Ministers action delivering the Sacrament to me, Gods act in delivering Christ and his benefits to me is resembled. Now, his promise is, that if I bring faith to the use of the Sacraments, the things they signifie are mine. How then assumes conscience; I believe what God in the Gospel promiseth what in Sacraments he seals unto me: and thence follows as a conclusion, my faith confirmed, &c.

Now, what say our Adversaries to this manner of Sacraments efficacy? Forsooth if in this manner onely they have their efficacy, there shall then be no difference betwixt Sacraments of the Old Law. and those of the New Testament? *Ans.* What, none at all? They confesse elsewhere that we agree with them, in the differences thus far: 1. The signes are others. 2. The number less. 3. The facility more. 4. Clearness of signification greater. 5. Manner of signifying different. 6. Endurance of new longer.

*Object.* Yea, but in the point of efficacy, there is left no difference: For thus theirs were effectually, by stirring up faith by their significations, and by the devotion of the receiver which they call. The work of the Worker.

Is that the matter? then hear what I think the Apostle here teacheth; or, at least, warrants us to teach by collection; That Sacraments of the Old Testament were the same with ours, in matter signified, in use, ends, and efficacie. What is Baptisme unto us more, then a signe of our initiation into the Covenant? A seal of the righteousness of faith? An occasionall mean of sanctification? The same was Circumcision to Abraham, and to all his posterity; in the ordinary measure of efficacy there might be some odds; in efficacy and manner of it, none at all that can be assigned. For, 1. In their Sacraments they had Communion with Christ; *They ate the same spirituall meat, drank the same spirituall drink*, that we do, though under other signes or elements.

*Object.*

*Bellarm. de effect. Sacram. lib. 2. c. 8.*

*Observ.*

*Gen. 17. 7.  
Rom. 4. 11.  
Deut. 30. 6.*

*I. Cor. 10. 3, 4.*

*Rhenenses ad loc.*

*Bellarmin. de effect. Sacram. lib. 2. c. 17.*

*August. de utilit. Pœnit. cap. 1. 2.*

*Cyprian. Epist. 76.*

*August. in Psalm 77.*

*Scholast. ad 4. sentent.*

*Object.* Nay, rather (say Papists) the same amongst themselves, not the same with us? *Ans.* Then let us hear *Augustine*: *Eundem (inquit) cibum spiritualem manducauerunt: quid est (eundem)? nisi quia eum, quem etiam nos? & mox, Eundem non inuenio quomodo intelligam, nisi eum quem manducamus & nos.* *Inst.* What *Paul* there speaks of were not Sacraments. *Ans.* How then fit they *Pauls* intention? which is apparently this, to take from this people vain confidence in Sacraments. 2. What means *Paul* to say of their passage through the sea, &c. it was a baptizing of them? Hear ancients; *Cyprian*, *Mare illud Sacramentum Baptismi fuisse, declarat beatus Apostolus Paulus, dicens. Nolo vos ignorare fratres, &c. 1. Cor. 10. Augustine, Per mare transitus Baptismus est. The same Augustine, Cum essent omnia communia Sacramenta, non communis erat omnibus gratia, quæ Sacramentorum virtus est;* speaking of the very elements.

*Inst.* The same let them be, but in signification; not in virtue or efficacy. *Ans.* They drank of the Rock, which was *Christ*: some of them, I mean, as *Augustine* expounds in *Psalm*, 77. And if therein they had Communion with *Christ*, how are they not the same in efficacy? Will they say, the effect was one; the efficiency, or manner of producing, different? It is easie to say any thing: their proof we want, and require.

Not to be long: Concerning the Sacrament of Circumcision, their own Divines confets many of them, that it had the same effect with Baptisme; and in the same manner, namely, the work wrought. Why may we not then conclude, that their Sacraments were one with ours in Use, Ends, and Efficacy?

Forsooth, their Sacraments had no absolute promise of grace, ours have. But before I answer their objections, the Reader must be entreated to observe; that they change the state of the question: For, the question is not betwixt them and us, Whether their Sacraments conferred justification,



tion, as ours? For we maintain, that neither confer justification though both equally confirm it, in manner above-shewn. But the question is whether theirs had the same efficacy that ours have, to the uses, and ends whereto they were designed. And so we affirm; that the same promises for spirituall things, were made to both people, in both Testaments, and confirmed in both Sacraments. The same promise that is made to us, was made to *Abraham*; yea, first to *Abraham*, and first to the seed of his loins, walking in the steps of his faith, *Gen. 17*. How else reasons the Apostle from the example of *Abraham*? the promise was given *Abraham* through faith; *Ergo*, Its ours through faith and not by the Law, &c. and again, How makes he *Abraham* the father of believers in both people, except that the Covenant was established in him as the father, for his children of both people?

But, have our Sacraments absolute promise of grace justifying to be conferred by them? then what lets infants, even of hereticks in baptisme of hereticks, to receive justification? And if justification may be had in the Conventicles of hereticks, why not also salvation? We will henceforth be of comfort in the Church of *England*, and we will hope for our infants yet that they may go to heaven.

2. Where have we such an absolute promise made to our Sacraments? *Mar. 16. 16.* this I read, *He that believes, and is baptized, shall be saved.* *Acts 2. 39.* *He that repents, and is baptized, shall receive remission of sins:* Never, He that is baptized shall have justification, or salvation simply, because he is baptized.

To omit all other their objections, bewraying too foul ignorance in the matter of the Covenant of grace; their last onely I will take notice of: It lies thus; Our Sacraments are said to save, to regenerate, to justify; and no such thing is read of theirs in the Scriptures; *Ergo*. They are not equal in efficacy? *Ans.* Many of the places alledged, are to be understood of the Baptisme of the Spirit; as that,

Uſe.

1. *Pet.* 3. 21. *Tit.* 3. 5. *Joh.* 3. 5. And what is that to the Sacrament ~~322~~ If in other places remiſſion of ſins be in ſhew of words aſcribed to the Sacrament; it muſt be underſtood *ſignificativè*, at moſt, but *concomitanter*.

Let us now leave a while theſe toileſome controverſies and ſee what uſe of this concluſion redounds to us: And, it ſhall be the ſame that *Paul* once made to the people of Corinth, 1 *Cor.* 10. upon this ground: That none of us preſume upon Sacraments, as if they ſealed up impunity to willfull tranſgreſſions; there is no greater vertue in ours, then was in Jewiſh Sacraments: And their Murmuring, Idolatry, Fornication, Tempting of God was ſeverely puniſhed even in thoſe that partook Sacraments, the ſame with ours, in ſignification, uſe and efficacy: And, why ſhould any of us adventure the diſpleaſure of God, upon vain confidence of the work done of Sacraments? Conſider we, that they are not only obſignations of favour, but obligations to duty; and ſo bined to dutifull carriage; that they ſeal up pardon of no more ſins, then are repented, and forſaken: It is in this reſpect with Gods pardon, as with like indulgence of Princes to Malefactours; they binde for ever to good behaviour: And, I could wiſh our people thus perſwaded of them. But thus it fares with moſt, through their ignorance; as it is ſaid of the Hart, when he is wounded, he runs to the herbe dittany known, by naturall inſtinct, to be ſoveraign: So our people, when they have wounded their ſouls even to death, with the vileſt abominations; they poſt to Sacraments for medicine, adding to their other ſins, this of proſanizing Gods ſacred ordinances: By the law of God given to the Jewes, it was ordained, that none that had contracted any legall pollution, ſhould on pain of death adventure on their Paſſeover, till ſuch time as his cleanſing, according to the law was accompliſhed: The ſtatute for the letter, bindeſ not us; but the ſignification thus far ſerves to inſtruct us, that none of us renewing his ſins ſhould adventure on Sacraments, without renewing repentance.

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The last thing here observable, is this ; That Sacraments are ordained, not to confer justification ; but to confirm us in perswasion of it : As, to *Abraham* circumcision gave not righteousness, but as a seal confirmed it unto him ; for what ? shall we say, as Papists, This Sacrament was so to *Abraham* only, as his priviledg, not so ours, to us ? There- to hath already been answered ; and the case is as plain for Baptisme in *Cornelius*, as this for circumcision in *Abraham* : or, shall we say, these instances were extraordinary, and therefore afford no generall rule ? First, How appears it of either, that there was any thing extraordinary ? Second- ly, Whence should we fetch the rule, to judg of the ordina- ry use of Sacraments, save from their persons, that first re- ceived them. Let it stand therefore for a conclusion, that the use of Sacraments, is not to confer faith, or justifica- tion, but to confirm it : For which cause we shall finde, that ordinary faith is required as a pre-disposition necessary in all, that are admitted to the Sacraments ; yea, faith of the *Messiah* and confidence in him for justification ; be- tween which faith and justification, the connexion is in- separable.

*Ob.* If any shall say, that they cannot have use in in- fants ?

*Ans.* To omit other answers, though in infants, while they are infants, they have not actually that use ; yet, to that end they are ministred to infants, that when in time to come, they shall believe to righteousness, their faith may receive confirmation by baptism in infancy received. To this purpose, saith *Augustine*, In *Abraham* *precessit fidei justitia*, & *accessit circumcisio signaculum justitie fidei*, &c. that in some, justification goes before the seal ; as in *Abraham*, and *Cornelius* : In others, the seal is before righteousness : Hear his words : *Sicut in Isaac, qui octavo sue nativitatis die circummcisus est, precessit signaculum justitie fidei ; & quoniam patris fidem imitatus est, secuta est increfcente ipsa justitia, cujus signaculum in infante pre- cesserat ;*

*Kemnit.*  
*Exam. part 2.*  
*de sacram.*  
*efficac. &*  
*usu.*

*Art. 8.*

*August. de*  
*Bapt. contra*  
*Donat. lib. 4.*  
*cap. 24.*

*ceſſerat : Ita & in baptizatis infantibus, præcedit Regenerationis ſacramentum ; & ſi Chriſtianam tenuerint pietatem, ſequitur etiam in corde converſio, cujus myſterium præceſſit in corpore.*

*Senſe.*

The laſt thing in this period remains to be explained ; and that is the application of all this to the purpoſe ; by ſetting down the end which God aimed at, in giving Abraham teſtimonie of righteouſneſs, before circumciſion, and enjoining him circumciſion, after juſtification : The end was, that he might be Father of Believers in both people : whereout amounts the concluſion intended, That the bleſſing of juſtification belongs, by Covenant, both to uncircumciſed Gentiles, and circumciſed Jews believing.

*That he might be Father* ] That is, that he might be declared, or known to be ; For, theſe things made him not ſo, but ſignified him to be ſo : ſo *Matth. 5. 45. Bleſs them that curſe &c. that ye may the ſonnes of your father in Heaven,* that is, that ye may be known to be : Frequent is that phraſe in Scripture : whence is that old rule ; That a thing is ſaid to be, when it is (known) to be ; *John 15. 8. Ye ſhall be my Diſciples : 2 Tim. 2. 21. He ſhall be a veſſel unto Honour,* that is, known to be ſo : *Pſal. 2. 7. This day have I begotten thee,* that is, manifeſted that I have begotten thee, as many expound that place, *Acts 13. 33.*

*Father of all them that believe.* ] Father, that is, ſay ſome, Pattern of juſtification : And they ſuppoſe it uſuall in Scripture, that thoſe in whom a thing is firſt exemplified, ſhould be called Fathers thereof : Say others, Father, becauſe of him Believers are, after a ſort, begotten, in reſpect, that by example of his faith, others believed ; others, becauſe from him the Bleſſing of juſtification is derived, as an inheritance, or Free paſſeth from the Father to the Son : Thus rather I think, He is called the father of believers in both people, becauſe in him the covenant is made with all believers : And, they are all counted Abrahams ſeed, with whom the Covenant of Grace is made in Abraham the

*Rolloc, ad  
Loc.*

*Cajetan.*

the Father, that walk in the steps of his faith.

*Of them that believe, & ἀποβυσίας*] That is, of Gentiles uncircumcised; by uncircumcision, *enallage prepositionis*, as *Rom. 2. 27.* Howbeit, perhaps, it may stand without any such *enallage*; as intimating, that the want of circumcision occasions, after a sort, the Gentiles betaking themselves to faith; thereof if any difficulty be, shall be after explained.

Observe we here, out of the body of the Text: That many the actions. and accidents of Patriarchs were not without their mystery: *Gregories* speech is something too large, if we take it universally; but make it particular, it hath frequent Truth; *Scriptura, dum narrat gestum, prodit mysterium*: Abraham was justified, before circumcised; that wanted not its mystery: Thereby was signified, that Abraham was father even of uncircumcised believers: That of his two wives, and their children, with their severall condition and issues, the Apostle hath avouched to be mystical: the like thinks *Augustine* of his offering his sonne; of taking *Keturah* to wife after *Sarahs* death, and resolves (though too largely) *Quicquid dicit Scriptura de Abraham, & factum est, & Prophetia est.*

*Augustine*, out of this ground, takes occasion, though not to justify the falls of Saints, yet to defend the Scriptures of the old Testament, recording them, against *Faustus* the Manichee; and shews how many the sinnes of Saints are holily recorded in Scripture, though wickedly committed by them: They are recorded, saith he, as Prophecies, and prefigurations of things to come; God so disposing even of their falls, that they figured mystically some matter, either of knowledge, or practice: one instance he gives of *Lots* Drunkenness, and Incest, allegorizing it vainly, as he doth many other things; and at length concluding; *Illud factum cum in sancta scriptura narratur, prophetia est; cum vero in illorum vita, qui hoc commiserunt, consideratur, Flagitium est*: Better satisfaction to the Manichees cavill he

*Observ.*

*Gal. 4. 24.*

*Augustin.*  
*Ser. 72. de*  
*Temp.*

*Nos Scripturas sanctas, non hominum peccata defendimus: Augustin. contr. Faustum Manich. l. 22. c. 45. & c. 42.*

Dionys. Car-  
thus. in Exod.  
22.

Bellarmin. de  
verb. Dei in-  
terpretat. l. 3.  
c. 3.

gives after; *Narrata ista sunt, non laudata, &c.*

Papists, some of them, have hereby taken occasion to turn the whole Scripture into an Allegory, and endeavour a mysticall interpretation of every part of Scripture: It were a wonder, they should attempt it in the ten Commandments; Yet, that ye may see, how spirituall these men understand all things in Scripture, the very Decalogue hath, with some of them, besides the sense literall, another mysticall.

Others of them more judicious, acknowledge, that there is not in every sentence of Scripture, to be found or sought after this spirituall, or mysticall sense: But yet in many they acknowledge it; And in so many they hunt after it, as may afford them, either arguments to support their errors, where the letter fails them; or evasions, to decline the stroke of the letter, when it directly strikes at them.

An acute disputant amongst them, would needs take upon him, to prove by Scripture, the Imperiall power an underling to the Papacie: What is his argument? God made two lights. the sun (the greater light) to rule the day, and that signified the Pope; the Moon, to govern the night, and that was the Emperour: Another would prove, that spirituall, and temporall jurisdiction are both, by Christs ordinance invested in the Popedome: For, Peter said to his Master, *Ecce duo gladii hic*: The like in sundry answers to our arguments they practise; such, and such texts must be understood mystically. My purpose is not, on this occasion, to run out into that controversie: I note it onely, for that I have long observed it with grief; our Ministers growing into a Fryer-like Preaching, turning all things almost into Allegories; wherein howsoever they make shew of some such wit, as he speaks of, *Wit whither wilt?* yet questionless, with judicious men, they lose all authoritie in Conscience, the chiefest point of eloquence in a Preacher.

I would entreat them to consider, the inconveniences should I terme them, or mischiefs? such dealing with Scriptures brings with it: As 1. Leaving little, or no certaintie

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in the sense of Scripture, and strenthning many in that blasphemous opinion of the waxen nature of Scripture, flexible to any sense that mans wit shall bring unto it.

2. Occasioning many, through ignorance, to denie the truth of the History, understood according to the letter, and to fanſie all things after the ~~course~~ of Allegories: From my experience, and knowledge ſomething I can ſpeak; An id ot once falling on a Fryer Allegorizing, after their faſhion, The Hiſtory of David, and Goliah, grew ſtiff in the opinion, that there never was ſuch a monſter as Goliah; He would have added, nor ſuch a Saint as David: His reaſon; For Goliah ſignifieth the Devil; David, Chriſt; the ſtone where-with he was ſlain, the Word of God: and what, I wonder, the ſcrip, and ſling? But ſuch miſchiefs draw wreſted Allegories frequently with them.

But, affords not Scripture, often, ſuch Allegories?

*Anſw.* No queſtion, Yes; but, it is good for us to be ſure, we have Gods ſpirit directing us, in their accommodation, before we propound them, as things intended by the inſpirer of Scripture, leaſt we belie the Holy Ghoſt, in fathering on him a ſenſe, that he never intended: Saint *Hierome* ſpeaking of *Origen*, ( the Father of Allegories ) though himſelf be faulty enough in that kind; Yet, caſts on him this aſperſion; *Origines*. ( ſaith he ) *liberis Allegoria ſpatiis evagatur & ingenium ſuum facit Eccleſie ſacramenta*: Would God not many of our Miniſters alſo! And other ancients, though bold enough this way; Yet, ſet limites to us, in this kind.

1. Ever preferring the ſenſe literall. 2. Prohibiting Allegories to be attempted *in preceptis, qua ad vitam pertinent & in his que perſpicua, & manifeſta ſunt*: Later Divines have ſtraighter bonds. as, 1. That it be done, *Parcè*. 2. For illuſtration, rather then proof; except where Gods ſpirit points at the Allegorie. 3. Let this be added, that as ſimilitudes, ſuch things may be uſed; ſo be it, we be not too pe-remptory, in fathering that ſenſe upon the Spirit of God: For example, it is ſaid of Moſes, He brought the Iſraelites

*Hieron. præfat. decem viſion. Eſaie.*

*Baſil in Hieron. Hieron. in Zech. 4. & Gal. 4.*

lites



lites to the skirts of Canaan ; but Joshua gave them possession of it; perhaps in that was this mystery: That the Law prepares to Gods kingdom, but it is the Gospel, that brings thereinto : howbeit, it were too much audaciousness, in any, to say any such thing was taught thereby ; though, by way of similitude, it may be so applied, Of this observation, thus farre.

2. Whereas Abraham is said to be the Father of all that believe in uncircumcision ; Note we, That the Covenant of Grace made with Abraham , reached, by Gods intention, from the beginning , even to the Gentiles believing : And this appears, *Gen. 17.* inasmuch as to strangers, and those bought with money, Circumcision must be administred : And long after , when the greatest enclosure of Grace to Jews seemed to be ; if strangers sojourning amongst them, would consent to be circumcised, they might eat the Passover ; there was one Law, for the home-born, and for the stranger, sojourning amongst them. *Exod. 12. 48, 49.* And if any ask, Why Paul saith of them, *They were strangers from the common-wealth of Israel, Aliens from the Covenants of Promise. Ephes. 2. 12.* *Ans.* In respect of the dispensation of the Covenant, the body of the Gentiles were Aliens ; because God had not yet so generally manifested his Grace to them, by calling, *Ephes. 3.* Yet, in respect of Right , it belonged to as many of them , as walked in the steps of Abrahams faith : or otherwise thus ; The Covenant, from the beginning, was intended to Gentiles ; Howsoever the Visible admission of them into the Covenant, was not, till the dayes of the new Testament : so that, who can blame the Lord of hard dealing towards Gentiles, even before Christs coming, that ( even in Israel ) gave place unto as many of them , as would submit to the conditions of the Covenant ? will any say, the Lord should have called them, as he did the Jews ? *Ans.* *Who hath given him first, and it shall be recompensed him ? Rom. 11. 35.* And, his church was conspicuous, and eminent in the eyes of the whole world, that who so had hearts

hearts, might thereto joyn themselves, and share in the privileges thereof.

*And father of circumcision* ] That is, of Jews circumcised: *To them, &c.* ] that is, to as many as unto circumcision added imitation of *Abrahams* faith.

So then circumcision alone while it stood in force as a Sacrament, made no man a child of *Abraham*; they must as well imitate his faith, as admit circumcision, that would be indeed and truth of that seed of *Abraham*, to whom the Covenant belonged: Children of *Abraham* were of three sorts; some such by propagation onely. so Israelites, yea Ishmaelites, are all his children: some by imitation onely, as Gentiles, that descended not out of his loyns: some both by propagation and imitation, as believing Jews. Now here let it be observed, that faith is the predominant, and that that hath chief virtue, in making children of *Abraham*; such I mean as to whom the Covenant belonged; insomuch, that faith severed from circumcision, made children of *Abraham*; circumcision severed from faith not so. The Jews, saith *Theophylact*. wanting faith, vaunting of circumcision, are as they that make shew of a sealed bag, empty of money; such Jews, saith he, *marfupium gestiunt, circumcisionis signo munitum &c.*

*Theophyl. ad loc.*

And why may we not so say of Baptisme, the Sacrament of the New Testament? Hath it more virtue to bring us into the Covenant, then had Circumcision? *He that believes, and is baptized, shall be saved, Mar. 16. 16.* he that believes not, shall be damned, yea though he be baptized. Why then do Papists obtrude upon us the work done of our Sacraments, as if it had such virtue to make us sharers in the Covenant of grace? they will never be able to prove unto us a disparity in this kind, betwixt old and new Sacraments. Indeed, saith *Peter Baptisme saves*; but it is not the element, but the interrogation of a good conscience, 1. *Pet. 3. 21.* And let me here once again advise our people, to adde to that they call their Christendome, faith unfeigned, as they desire

desire to become Christians indeed; and to share with Christ in his benefits conveyed unto us in the Covenant of grace. They erre dangerously to their souls peril, that think the naked Sacrament makes them Gods confederates: To us indeed, the baptized are such till they discover hypocrisie; to God, none else but hearty believers. Now in describing the circumcised sons of *Abraham*, that are such not by propagation onely, or participation of the Sacrament, but by imitation; the phrase of the Apostle is to be observed: They are said to walk in the steps of his faith; A Metaphor expressing the exactest kind of imitation. Not much unlike is that, that *Job* hath, expressing his precise, and accurate obedience; *Job* 23. 11. *My foot bath held his steps.* So accurate would the Lord have us, in imitating the virtuous examples of his Saints: But of this point of imitation, with the cautions and limits thereof, more hereafter on another occasion. Here it shall suffice to observe, that who so will share with *Abraham*, in the blessing of righteousness, must imitate *Abraham* in the condition of righteousness; Believe as he believed, and as near as may be, tread in the steps of his faith: Needs proof? see *vers. 24.* and consider, that the conveyance of all blessings is made to *Abraham* and his seed, on even terms: From hence is it, that in the next verse the Apostle takes it for granted, that as the promise is one made to *Abraham* and his seed; so the condition is one; required of *Abraham*, and his seed. Onely let it be remembred, that *Abrahams* measure is not required of all; so we follow him in faith, though we keep not pace, we have interest in his blessing; provided alwayes, we strive to equal, yea to excell him, albeit through weakness, we reach not his perfection.

This point, had it been well understood, or considered of ancient Jews, they had not perished so many, through vain confidence in their carnall descent from *Abraham*; but so besotted were they in that presumption, that they thought very birth of *Abraham* to give them title to his blessing.

blessings; what more frequent in the mouths of the most incredulous, then this, *We have Abraham to our father?* Joh. 8. 36, 39. *We be Abrahams seed; Abraham is our father.* But our Saviour well distinguisheth, They were his seed by generation; not his seed by imitation: If they were *Abrahams* children, they would do the works of *Abraham*, but now they seek to kill Christ, thus did not *Abraham*, &c.

And I know not how that Jewish errour hath place in many of our people; that think they have enough even to salvation, that they proceeded from the loyns of virtuous Parents. A blessing, I confess, not to be dispised; and such an one, as in temporall favours, brings a share often, even to graceless children: But what advantage in spirituall things a religious parent brings to degenerating posterity, I conceive not; except, perhaps, the heavier condemnation, Read *Ezek. 18.* And of this period thus far. Proceed we in the Text.

VERS. 13.

*For the promise that he should be the heir of the World, was not to Abraham, or to his seed through the Law but through the righteousness of faith.*

**T**He Apostle having now sufficiently cleared the doubt, moved touching the persons to whom this blessing belongs; returns now from that digression to his principall purpose, propounding new arguments to confirm his conclusion. His return is very artificiall, and such as matcheth the skill of the chiefest Rhetoricians; the close of his digression rescuing, after a sort, the conclusion from which he had digressed. His passage thus conceive; Describing the Jews, to whom he extends the blessing of justification, he will have them thus qualified; That they walk in the steps of *Abrahams* faith: And marvell not, saith the Apostle,

that I interpose that condition: *For the promise was not to Abraham, or to his seed, by the Law, but by the righteousness of faith.*

This third argument therefore, is in summe this; Look (as) the blessing was promised to *Abraham* and his seed, (so) it must be obtained; But it was promised to *Abraham*, &c. not through the Law, but through the righteousness of faith; Ergo, it must be so obtained.

Sense.

*The promise.* Whether we are to take it properly, for that act of Gods mercy binding himself by promise, to give *Abraham* this blessing; or Metonymically, for the thing promised, is the question: The first acception seems most pertinent, as well for the scope of the text, as for that we read, *Gal. 3. 16. 18.*

*That he should be heir of the world* ] The doubts here are many: 1. What is here meant by the *World* and *Abrahams* being heir thereof? 2. Where we find this promise made unto *Abraham*? 3. How it fits the purpose of the Apostle?

Beza,  
Pareus, & alii

For the first; Most Interpreters here understand by the *World* that *Mundus creditum*; whereof, 1. *John 2. 2* and by his being heir thereof, his fatherly dominion, and title he had to them by Covenant. But then the question is, How this belongs to his seed? for howsoever such dominion was promised to *Abraham* and he by Covenant was to become Father of many nations; yet to his posterity was no such promise made. Now the promise here mentioned, extends it self to his seed also. If any shall say, that by the seed we are here, as *Gal. 3. 16.* to understand Christ; the circumstances of the Text seem not to bear it: for, shall we say, the promise was made to Christ by the righteousness of faith? surely it appears, his title that he hath to the world as Mediatour, comes to him as a reward of his Legall obedience, *Phil. 2. 9.* and besides, the confirmation added, *ver. 14.* seems to force us, by the seed, to understand *Abrahams* other posterity; except perhaps we shall say, that the Apostle

He intends to shew, not so much what condition the Lord required of *Abraham*, or Christ (his chief seed) to the end they might be heirs of all the world; as the means by which he intended to set them in possession of that inheritance; which was not by the Law, but by the righteousness of faith: and that indeed is a truth, and affords accommodation of the reasons subjoyned fit enough: *Judicent docti*. Others by the world understand, by *Metalepsis*, the Kingdome of Heaven, figured (they say) by *Canaan*, as the principall part of the world; and that was, as they say truly, a type of heaven. But where find we in all the Scripture, the word (*world*) so used?

Heb. 12.

To the second doubt, Where this promise is extant in Scripture? They that by the (*world*) understand Believers of all nations, alledge that place, *Gen. 22. 17, 18. I will multiply thy seed as the starres of heaven, &c.* that for the promise to *Abraham*: and for Christ his seed, *Psal. 2. 8. I will give thee the heathen for thine inheritance.*

They that by the (*world*) understand *Canaan*, and that which it Typically shadowed, produce these Scriptures, *Gen. 12. 7. and 15. 8. 8.* The first concerns his seed; the second, *Abraham* himself. To the third question, touching the accommodation to the Apostles purpose; their conceits are divers; the drift is diversly conceived: The conclusion some imagine this; That *Abraham* is father of nations, not by circumcision, but by faith: To this conclusion, the accommodation is plain.

The promise, *That he should be heir of the world* was made to *Abraham* by faith: Ergo, He is father of them in respect of faith; not of circumcision, or the law; because it is the promise that makes him heir: Look therefore how the promise is made, so *Abraham* hath his inheritance.

The conclusion seems this rather; That to believers the blessing of righteousness belongs, in respect of faith: How follows that from the Apostles proof? *Ans.* The in-

Cajetan.

heritance of the world, that is, of Heaven, was made to *Abraham*, through the righteousness of faith; *Ergo*, Righteousness itself is obtained by faith; there being one condition and means both of justification, and salvation, according to the course of the Covenant: Now, the defect of the verb is diversly supplied; some thus; *adimplenda fuit*; others thus: *contingit*, or *contigit*; and these by the promise, understand the thing promised: I would rather thus, *facta est*; as *Gal. 3. 16*.

Parus.

*By the Law*] That is, works, or righteousness of the law: but, of what law? that given in *Sinai*, or, that of nature? *Ans.* Understand either, or both; and that some think is intimated, by absence of the article: as a condition, or a means, we shall anon resolve.

I have now propounded the severall judgments of Interpreters, touching the sence; Whether shall we resolve of, for my own part, I will peremptorily prescribe to no man: My judgment only I will propound.

The conclusion I think is this; That justification belongs to believers, all, and only, in respect not of works, but of faith. The Reasons proving it, is taken partly from the form, or manner of conveyance in the promise; partly from parity: In this form; If the promise of inheritance to *Abraham* and his seed, was to be accomplished, not by legal obedience, but by righteousness of faith; then it follows, that we are justified by faith, and not by works: But the promise of the inheritance to *Abraham*, was to be accomplished, not by the law, but by the righteousness of faith: *Ergo*. The consequence of the proposition hath this ground, because that justification must be by such means, as the inheritance may be obtained; and, that is obtained, so as it is promised; it is promised to be obtained, by the righteousness of faith, as a mean, or disposition thereto tending: *Ergo*. Justification is by faith, and not by the law: Hitherto the Connexion.

The particulars of this verse are these.

First,



First, The ground of *Abrahams*, and our title to the blessing, and that is *the promise*.

Secondly, The matter of the promise ; *To be the heir of the world*.

Thirdly, The means whereby we partake the promise, set out *κατ' ἀπομ. καὶ θένον* ; *not by the law, but by the righteousness of faith*.

Out of the first this is the collection ; That the title we have to the blessings of God, that concerne life, and godliness, is the promise of God : And, our whole claim to them is, *sub titulo promissionis* ; compare, *Gal. 3. 18*. For this cause I think it is, that the blessings of God which we partake, are so often called *promises* ; and the Children of God, the heires of the promise ; see *Heb. 9. 12, 17.* and *10. 36*. because, by virtue of the promise, accrewes our claim, title, and possession of the blessing : Hence *Peter, Act. 2. 39*. reasons for the blessing and seal thereof, in respect of the humbled *Jews* ; the promises are made to you, and to your seed : And, to assure us of enjoying them Gods Spirit usually sends us to consideration of the Lords fidelity, *1 Cor. 1. 9.* and *10. 13.* *1 Thess. 5. 24.* *2 Thess. 3. 3.* *Heb. 10. 23, &c.* And it is not to be omitted, that *Budaus* observes, that the word (*ἐπαγγελία*) signifies a promise meerly voluntary, and gratuitous ; without respect to any worth in the party, to whom it is made : In which respect, it seems to be opposed to the law, *Gal. 3. 18*.

*Observ.*

From whence it well follows in *Pauls* Divinity, that it is not founded on the worth of any our works, *Gal. 3. 18*. neither may we claim them, as due to us for the merit of our obedience : And, howsoever obedience be required as a qualification of our persons, to make us capable thereof ; yet, the cause moving God to bestow them, is not our righteousness, but Gods promise. Memorable is that caveat *Moses* gives to *Israel*, being now at the skirts of *Canaan* ; say not in thy heart, &c. for my righteousness, the Lord hath brought me in to possess this land, &c. Not for thy

*Deut. 9. 4. 5.*

Rom. 7. 23.

thy righteousness, or, for the uprightness of thy heart doest thou go in; but, for the wickedness of these nations, &c. and that the Lord may perform the word. Which the Lord swore unto thy fathers, Abraham, Isaac, and Jacob; his reason is, verſ. 16. Thou art a stiff-necked people; which self-reason hath place in us all, whatever our righteousness be by grace; Rebellion alas! how much is still in our nature? Hence it is, that the Saints of God in their prayers to God usually acknowledge their own unworthiness; and the blessings they crave, and lay claim to, they claim by promise; read *Neh.* 1. 8. 9. And, if ever we read in any of them allegation of righteousness, as *Isai.* 38. 3. It is not intended, as cause of the blessing, but as a disposition in the person, fitting it to receive the blessings made ours by promise.

In the next place, consider we the matter of the promise; *That he should be the heir of the world*] The Heir, that is, saith Mr. Beza, out of *Ulpian*, Lord or, owner; agreeably to that, *Gal.* 4. 1. Howbeit, something else is withall signified, that this possession descends upon him freely, as an inheritance, not as by way of purchase.

*Of the world*] That is, say some, of believers of all nations; whereof *supra*: say others, of the Kingdome of Heaven; others of whole heaven, and earth, and all the creatures therein, with whatsoever heaven or earth can afford to make him blessed; in token, and pledg whereof, *Canaan* was given him by promise, as being the most fertile and pleasant part of the world, and withall a type of Heaven; and as *Heb.* 4, and 12. the rest, pleasantness and glory thereof: This I think the best interpretation, for reasons above assigned.

Observ.

Whereout observe we, That by covenant and promise, Gods Children have title to the whole world: *All things are yours*, saith the Apostle, whether *Paul*, or *Cephas*, or the world, &c. or things present, or things to come, all are yours, *1 Cor.* 3. 21, 22. And again, *godliness hath promise of the life that now is, and of that which is to come*: And if any

any shall say, that in experience we see Gods Children none of the greatest sharers in the things of this life?

*Ans.* The lack of use hinders not our title, and property in them: The heir is Lord of all, in title though in this nonage, he differs nothing from a servant, *Gal. 4. 1. 2.* That little they enjoy, they enjoy comfortably as their own, without usurpation, *Tit. 1. 15. 1 Tim. 4. 4, 5.* 3. A recompence they have in graces equivalent here, *Mar. 10. 29, 30.* by an happy commutation. 4. And in the life to come, full fruition of that happiness, which passeth all the felicity earth can afford unto them. 5. Besides, there is in the best something, that turns many of these earthly blessings into poyson, as *Agur* intimates, *Prov. 30. 8, 9.* And experience daily teacheth: In that case therefore, if the Lord keep us short, to prevent our mischief, shall we say, his promises is not made good? 6. Finally, our wants in this kinde, are usually chastisements of particular disobedience, &c.

From whence followes, as a just consectary, this paradox; That Gods Children are the richest heirs in the world, being by promise, heirs of the whole world, and of all the comforts, earth, or heaven can afford them: And should it not teach us, to labour to come within the Covenant of grace? Questionless, it is true, that though in civill states, men aliens from the Covenants of promise, have by humane right, a dominion, and property in the things they enjoy; yet, in respect of spirituall, and true interest, they are but usurpers: the air they breath in, the earth they tread on, the heavens they look on, the meat they cate, the cloaths they are cloathed withall, are not theirs; much less the comforts of a better life: For the promise, whereon such right is founded, belongs only to *Abraham*, and to his seed, &c.

The last thing remains, and that is the means whereby the promise was intended to be accomplished; *Not by the law, &c. but by the righteousness of faith.*

Not by the Law ? may ſome men ſay ; though to *Abraham* the promiſe was given, through faith, yet to his ſeed, it was made by the law, *Rom. 10. 5. Lev. 18. 5. Anſw.* Made it might be to his ſeed, by the law hypothetically ; but the exhibition and performance, was neither accompliſhed, nor yet intended to be accompliſhed ſave only by the righteouſneſs of faith : And yet was not the law vainly given ; there being ſo many other ends to which the promulgation in *Sinai* tended, as the Apoſtle afterwards, *cap. 5.* fully ſhewes.

Now, from the manner of the Apoſtles reaſoning, we learn, ſo to expect the bleſſings promiſed, as they are promiſed, and intended to be performed : God promiſed *Abraham* and his ſeed, to be heirs of the world ; the means whereby that promiſe was intended to be performed, was not by the law, but by the righteouſneſs of faith ; by faith therefore, and not by works, muſt we expect the enjoying of them : and of all our hopes of things promiſed, this muſt be the meaſure : By what means, In what manner, In what meaſure they are promiſed, ſo to expect the bleſſings : For example, he hath promiſed to godlineſs all the good bleſſings of the earth ; but how hath he promiſed it ? with limitation to experiency ; with exception of the croſs : Diſjunctively, either the bleſſings, or, the equivalent, &c. He hath promiſed victory to Juſ in the ſpirituall combate ; but it is neither perfect victory, nor without condition of ſtriving lawfully ; nor ſo, but that for, our humiliation, and to teach us compaſſion, he may leave us to our ſelves, and permit us to foyle in many particulars : *Sic de reliquis*

The due meditation whereof ſerves to ſupport Gods truth in his promiſe, and our hopes of enjoying the bleſſings promiſed ; both which, our ignorance often makes to waver, becauſe of our miſpriſions : the Matter of the promiſe we look at ; the Manner how it is made we ſeldome conſider : For example, *Godlineſs*, we ſay, *hath the promiſe*  
of

of this life: How is it accomplished, faith a weakling in his wants? *Anfw.* (As) it is promised, (so) I dare say it is performed to thee; so farre as these Temporalities are expedient for thee, so be it thou demean thy self as becomes a child of God; either in the kind, or by a compensation in spirituall things equivalent, thou enjoyest them, &c.

And want of this Prudence, in weighing the manner, how the promises are conveyed; alas! how many inconveniencies hath it drawn Gods great servants unto? Abraham had a promise of a seed to come out of his loins, intended by Sarah; because the time is delayed, and naturall vigour decayeth, Sarah begins to distinguish; she shall obtain children by her maid, it may be; and so Abraham goes in to Hagar, to have the promise hastened; Rebecca had learnt from Gods mouth, that Jacob was the Beloved, and the blessing should be derived from him to his brother Esau; but see, how she betakes her self to shifts of her own, that Gods intentions may take place, &c. the like in sundry particulars, might be instanced: Learn we to expect the promises, by means, in manner, measure, time, that God hath been pleased to limit them withall.

A more particular observation out of the Text, is this; That the inheritance promised to Abraham, and his seed, was never intended to be exhibited to them, through the righteousness of the Law, as a mean, whereby they should obtain it: What needs much confirmation? the conclusion being the Apostles, almost in so many words; and reasons by him annexed to that purpose: Had God a purpose, by the Law to make us partakers of the Inheritance; What meant he then to substitute another mean? namely, the righteousness of Faith: Perhaps some should obtain it by the Law; others, by faith? How absurd is that conceit? when as the Apostle hath taught us, that God is unvariable in his courses. in this kind, *Rom. 3. 30.* and, can we think the posterity obtained it, by any other mean. then Abraham the root of blessing? Either therefore, God intended not unto

us the inheritance, by the Law; or else, vain was the substitution of faith: Hereto let us add this consideration, That no man ever yet obtained it, by the righteousness of the Law; and can we better judge of Gods intentions, then by the event? Besides, How was it, that the Lord creating Adam in the perfection of righteousness, wittingly permitted his fall; if he had meant to give us the inheritance, by the Law? see *Rom. 11. 32.* And, wherefore is it, that having power to enable us to perfect performance of the Law, He never yet supplied any of his Saints with perfection of strength to fulfill it? Certes, if by Legall righteousness he intended for us the inheritance; that righteousness should be at least by Grace given unto us: But it is given to none. If any shall now demand, why the Law was given, except to be a mean of the inheritance? *Ans<sup>w</sup>.* Let him hear the Apostle: *To shew us our sinne, Rom. 3. 20. To beat down pride, to drive unto Christ, Gal. 3. 24.* And if to any it be propounded as a mean of life; I dare say, it is to a proud Justitiary, to the end to humble him, and to drive him, through conscience of infirmity, from confidence in works, to believing in Christ for righteousness.

Use.

Is it now any less, then madness, in our popish Justitaries to thrust into Heaven by the Law, which God never intended to be a mean of the inheritance? One of the two I dare say, they must procure, that by it will enter; either an alteration of Gods intention, that he may make the Law the mean of inheritance; or else, by strong hand, break into Heaven, by such a mean, as God hath not provided: *Synagoga*, saith Bernard, *fortis est*: the Jewish Synagogue, so may we say, the Romish also, is strong; she cares not for the light burthen, nor for the sweet yoke; *Consider in Lege, liberet eam, si potest*: but sure, saith he, there is no such Law given, as can give life: & *supra*: *Est judicium ut qui contemnunt Dei misericordem justitiam, & suam volunt constituere — eidem suae justitiae relinquantur, opprimendi magis, quam justificandi*: For us, Let us learn to expect the inheritance, by the means

Bernard ser.  
14. super  
Cantica.

means whereby God hath intended to give it.

What is that, if not the Law? the Apostle answers, *The Righteousness of Faith*: And what is that righteousness? say Papists *Cui fides est initium*; that is, in short, obedience which we, in our own persons, perform to the law, after we have received to believe the word of God: so great force is there, in general faith, to make works imperfect in themselves; and therefore condemned by the law, to be the mean of our inheritance, and salvation: But, I wonder what made *Paul* now a believer, having it in so excellent a measure; yet to say he was not thereby justified? *1 Cor.* 4. 4.

Large discussing of the point, I mean not, on this occasion, to enter into: But this I am sure of, the law to salvation requires perfection of obedience, curses to hell even the least imperfections; *Gal. 3. 10.* and, doth any man believing receive ability to perform it to the full? I am sure, its *Augustines*, and *Hieromes* resolution, that howsoever, perhaps, such measure of grace may be obtained; yet there never yet lived the man on earth, nor should do, to the end of the world, so righteous, that he did good, and sinned not; *Eccles. 7. 20.*

Say others; *The righteousness of faith*] That is, the righteousness, which stands in faith: so making faith the substance, as it were, of that righteousness, whereby we are justified, and saved: against it are these reasons. 1. That then our righteousness, whereby we are just in Gods sight, shall be a thing that is imperfect; for, hath any man, at all times, perfection of faith? 2. Accordingly, conscience shall never have solid peace; neither in act, nor in the cause. 3. Righteousness of Justification shall be variable in the degrees, according as faith is more or less, in the same, or divers subjects; so that some shall be more, some less justified in the sight of God; and the same man, according as his faith ebbs, or flows, shall be, whiles perfectly, whiles partially, whiles not at all, justified in the sight of God:

*Beſarm. de  
Juſtiſ. l. 1.  
c. 17.*



For, the act of faith, wherein, according to this opinion, our righteousness stands, may, by the consent of all, be lost for a time.

The old way still is the good way; by righteousness of faith, that is, by righteousness which faith apprehends in Christ; see *Rom. 5. 17.* By righteousness of Christ, then, apprehended by faith, obtain we the promised inheritance, *Gal. 3. 22.* *The Scripture hath concluded all under sin, that the promise by faith of Jesus Christ, might be given to them that believe; and vers. 9. They which be of faith, are blessed with faithful Abraham: By faith they are made partakers of the Blessing.*

Use.

Exhortation in this point is more needfull, then proof. the whole Scripture almost running this way. Be we exhorted therefore, leaving all confidence in the Law for righteousness or salvation, to cleave fast to the righteousness of faith. It is a fearful doom passed on the Jews by the Apostle, *Rom. 10. 3.* that going about to stablish their own righteousness, they were not subject to the righteousness of God: And was it for nothing, think we, that the Apostle counts all dung and dross for the excellent knowledge sake of Christ? and desires to be found in him, not having his own righteousness, by the Law, but that which is by the righteousness of faith, *Phil. 3. 8. 9.* Surely, if any had cause to trust therein. the Apostle much more; that from the time of his calling had lived in all good conscience, before God and men, *Acts 23. 1.* and yet knowing, that thereby he was not justified or saved; he utterly disclaims confidence therein, and rests onely in that which is by faith of Christ: Whose example let us follow. as we desire to have comfort in the day of judgement. S. Bernard elegantly comparing grace and the Law together in their effects, saith, *Quàm dissimili vultu ad omnem conscientiam se offerunt, suavis hujus & ibius austeritas? quis sanè ex aquo respiciat condemnantem & consolantem? reposcentem, & ignoscentem? plectentem, & implectentem?* And surely, they know little  
the

Bern. in latic.  
tic. Ser. 30.

the terrour of the Judge, and have had as little experience of the Laws arraignment in the conscience, that trust to their own polluted righteousness, and not to that absolute obedience of Christ the Mediatour.

Proceed we now in the Text.

VERS. 14, 15.

*For if they which are of the Law be heirs faith is made void and the promise made of none effect: Because the Law worketh wrath: For where no Law is, there is no transgression.*

**T**He words tend to confirmation of the Apostles former argument for justification by faith: the summe whereof was this, That the promise of inheritance was not to be accomplished by the Law, &c. the proof of it is here laid down, taken from a double inconvenience, issuing from that manner of attaining the inheritance. If they which are of the Law, be heirs, then is faith made void, and the promise of none effect: But neither is faith void, nor the promise of none effect: *Ergo*, They which are of the Law, be not heirs; or which is equivalent, the promise of inheritance is not obtained by the Law.

*They which are of the Law*] That is, faith *Theodoret*, *Qui ex Lege vitam instituerunt*: faith *Cajetan*, *Qui subditi sunt Legi Moſi*: *Sabot*, *Qui Legis observatores sunt*. Many the like Expositions might be cited: Thus, I think, rather, They which are of the Law, that is, which by the works of the Law seek the inheritance; as *Gal. 3. 9, 10*. The Apostle sorts them that seek righteousness, and salvation into two kinds; Some are of faith, they are such as by faith seek the inheritance: Some again are of the works of the Law; they are such as by the Law seek salvation: or, as *Theophylact*, They are of faith, *Qui relictà Lege, ad fidem se conferunt*: They of the Law, which leaving faith, betake them.

*Theophylact.*  
*ad Gal. 3.*

themselves to the Law. If these be *heirs*] namely, *ex Lege*, as *Ambrose* interprets; if they get the inheritance by the Law.

*Then is faith void*] Whose faith? Gods, or Mans? Gods, faith *Cajetan*, that is, his fidelity in keeping promise; impertinently: rather Mans, prescribed of God to be the means of inheritance.

*Their faith is void or vain*] What is that? whether frustrate in respect of fruit? or unnecessary, and needless in the prescript? or else, as *M. Calvin*, so shaken that it turns to distrust, and degenerates towards desperation? this latter is a truth, as he explains it; there being left no place for perswasion of justification, if it depend upon condition of fulfilling the Law; inasmuch, as no man can ever be assured that he hath satisfied the Law, nor indeed can by works fulfill it. But the other Expositions seem more pertinent: let us view them: *Faith is vain*] That is, say some, frustrate and fruitless, though how, they explain not; perhaps they thus conceive it; If they onely which fulfill the Law be heirs then faith is fruitless, and can never attain the inheritance promised; inasmuch as no man is able to fulfill the Law.

But, I take it, the Apostle hath eye rather to the prescription of faith on Gods part, then to the fruit on ours: So that the sense is this; If they which seek the inheritance by the Law, do by the Law obtain it; needlessly and vainly was faith prescribed to be the means of inheritance.

To discern the consequence of this argument, view we whereupon the necessity of substituting faith instead of works grew.

The Lord had made a covenant of life with man, upon condition of fulfilling the Law; so that if he kept the Law, and continued in obedience thereof, he should live: see *Rom. 10. 5. Lev. 18. 5.* Man falling through disobedience, lost the benefit of that Covenant. and withall propagated to posterity a nature, so not onely impotent to fulfill the Law; but viti-

*Calvin Instit.*  
*lib. 3. c. 11.*  
*S. 11. 13. & 3.*

virtuously inclined to the breach thereof, that there was no hope of salvation, by the Law. Howbeit, the Lord out of his love to mankind, and loath that the whole posterity should perish, in his rich mercy was pleased to enter a new covenant of life and salvation, establishing another means for our happiness which was faith of the Mefsiah, by which through grace, performed, we might from Christ receive a better, and more firm title to the inheritance. This was one reason, why faith was prescribed; as is intimated, *Rom. 8.* and *Gal. 3.* Now, how needless had this been, if by the Law we might inherit salvation? To what end go we, by faith, out of our selves, to seek righteousness and salvation in Christ; if by the Law performed by our selves, we might have obtained it? The Consequence therefore we see to be firm.

Let us now consider, what out of this argument may be collected: *viz.*

The Doctrine of salvation by works, frustrates faith, and chargeth on God the crime of folly, in ordeining it to be the onely mean of inheritance. Much to this purpose speaks the Apostle, *Gal. 3.* &c. *If righteousness be by the Law, then Christ died in vain;* it had been needless for the Lord to send his Son to die for our sins, thereby to procure unto us justification, if by the Law we might have obtained the blessing: and *Rom. 8. 3.* he makes this his reason, why the Lord sent his Son, *in the similitude of sinfull flesh;* because it was impossible for the Law, weakened by the flesh, to give us righteousness.

*Observ.*

Whereeto, what say our adversaries? Forsooth, their old distinctions they obtrude for answer: Works are of two sorts; some done by strength of naturall free-will; some by grace and faith: works of naturall free-will, indeed frustrate faith, and grace, and Christs death; not so works done by grace in faith: yea, the Apostles consequence, *Gal. 3.* is very firm, if by them we will exclude works done through grace: For, it followes not, that if

*Bellarmin. de  
justif. lib. 1.  
cap. 19.*

we be justified by works following faith, that then Christ dyed in vain; nay, if Christ had not dyed, we could not have been justified by faith, or works issuing therefrom: It being Gods grace in Christ, that hath made our works so virtuous. *Ans.* Where, first, we desire to know, for our learning; where in all the Scripture, we may finde, that Christs death, or our faith, gives to our works justifying, or saving virtue? That our services are acceptable to God, by Iesus Christ; that our works done in faith are pleasing to him, though in great weakness performed, we finde: that they are of value to countervail our sins, or to purchase Heaven, we finde not: nay, the contrary we finde in sundry Scriptures taught us. 2. Yea, the purgation of our sins, we know Christ made by (himself,) *Heb. 1. 3.* and the way into the holy of holies to be opened, by his flesh, never by our righteousness, *Heb. 10. 19, 20.* 3. Let the Reader observe, how cleanly a gull they would put upon us, in this distinction of works done by grace, and those done by power of naturall free will: For, in these works of grace, free-will is, according to their principles, the predominant. 4. Doth the Law of God in any place, allow us justification, by works imperfect, though done in grace? search, and see, whether it damne not to hell the least blemishes cleaving to our works; and require, not only that the principall manner, and end, be regular, but that in every respect, they be pure and free from blemish: All which considered, return us our conclusion firm, and undoubtfull; notwithstanding these cavills of popish Iustitaries. In our passage, let us take notice of the intolerable pride of our merit-mongers, chusing rather to robbe God of the glory of his wisdom, then in humility, to acknowledge the imperfection of their own obedience: How much better were it, with holy *Iob 41. 6.* to abhor our selves *in dust and ashes*, then thus to nullifie the wisdom of God, in frustrating his prescripts: hath God appointed faith, the sole mean of inheritance? and shall we by works, seek to inherit

inherit the blessing? I say not much; but sure, if *Ishmael* may not be heir with the Son of promise, no more shall Workes with believers.

Gal. 4. 30.

The second inconvenience follows to be scanned: The promise by this means, becomes ineffectuall; How, if any demand? *Answ.* Because, the inheritance promised, shall never by this means be obtained: For hangs it on condition of fulfilling the law? And must those that desire to inherit by legall obedience, obtain salvation? Who then can be saved? Seeing no man is able, by any measure of grace in this life given, to fill up the measure of legall righteousness: This, saving the judgment of more Learned. I take to be the ground of the consequence; the rather, for the reasons objoynd.

Hence the inference is fluent; That who so teacheth us to seek salvation by works, frustrates Gods promise, and deprives us of salvation: Not but that good works are necessary; but as duties, not as merits; for thankfulness, not for righteousness; as the way to the kingdome, not as causes of salvation; *the son of the bondwoman, shall not be heir with the son of the freewoman, Gal. 4. 30.* That is, by *Pauls* intention, not legall workers, with Evangelicall believers, *Gal. 3. 9.* As many as are of the Works of the law, are under the curse; so far is it, that they should have any title to the blessing. Such mischiefs bring pharisaicall Iustitaries upon their sectaries.

Hear the Reasons: They bind us, by this means, to a condition, and means of Salvation, impossible not onely to Nature, but to Grace, according to that portion, God is pleased, in this life, to proportion to us; that is, the fulfilling of the whole Law; *Gal. 5. 3.* our Saviour to such a boaster, asking, *What he must do to inherit salvation*, suits answer to his proud humour; *Thou knowest the Commandments*; if doing be the means thou seekest to inherit by, *Keep the Commandments*; this do, if thou wilt needs be doing, and thou shalt live; fail in the least *apex*, the Curse is upon thee, *Gal*

3. 10. Now, dares any arrogate power of fulfilling the Law? it is strange; & yet, what will not Popish pride assume? *Anathema* to them, saith the Trent Council, who-soever shall say, *Dei praecepta homini etiam justificato, & sub gratia constituto esse ad observandum impossibilia*: of that question hereafter.

2. Add unto this, that other reason of the Apostle; Christ becomes of no effect to such as by the Law, seek to be justified, or saved, *Gal. 5. 4.*

3. They are fallen from Grace, not which they had, but which they (might) have had; had they not renounced it, by cleaving to their works.

Shal I need now to exhort, in the Apostles terms, *Gal. 1. 6.* to hold *Anathema* all such as teach us by works to seek salvation? they deprive us of the promised salvation; exclude from fellowship in Christs merits, the sole pillar of hope; deprive us of Gods grace, which alone is made the fountain of salvation: I say not, but other errors in the foundation, obstinately holden, deprive of salvation; I say not, but all heresies, in their kind, are so many blasphemies against God: Neither blame I the rigour of Magistrates, that with extraordinary severity, labour to bring Hereticks, and their heresies into ashes: But surely, an error more pernicious to the souls of Gods people, more derogatory to the glory of Gods grace, and the validity of Christs merits, I know none, then this of Justitiaries; and can but wonder, How the severity of Laws against Popish Seminaries hath gotten relaxation; that it should now no longer be holden Capitall, so dangerously to seduce Gods people; to evacuate the virtue of Christs death, and to plunge so many souls, bought with the precious blood of Christ, into eternal perdition: Amongst Jews, no recompense might be taken for blood, but the blood of the slayer; the blood of souls how cries it lowder, then the blood of Abel? And yet the Murderer hath benefit of sanctuary: More I add not; save this onely, He loves not his own salvation, that hates not the enemies of the grace of God.



VERS. 15.

Proceed we in the Text : *Because the law worketh wrath for where no Law is, there is no transgression.*

**T**His verse tends to confirmation of the Apostles Consequence : If they which are of the Law be Heirs ; then, is the promise of none effect , that is, salvation promised can never be obtained : How follows the argument ? The Apostle shews us, by sending us to consider the effect , or work of the Law, such as it hath in all men, since the fall: The Law causeth wrath: *Ergo*, it frustrates the promise to all that cleave thereto for justification : And this Antecedent hath proof from another effect of the Law, betwixt which, and wrath, the connexion is inseparable, to wit, transgression ; it causeth transgression ; *Ergo*, wrath. This the context.

For the sense, view we a little the particulars: they are principally two. 1. The effect of the Law. 2. The manner, how it produceth his effect.

The effect of the Law is wrath; whether Gods, or mans? Mans, saith *Sasbout*, alledging to that purpose the judgement of *Augustin*: neither dissent some of our own Divines.

And if any ask How ? They answer, by urging things upon the conscience as duties, from which our vicious nature is most abhorrent; as also, by shewing how odious all a mans best actions, yea his whole nature is; and adjudging him to hel for his sins: against those acts of the Law, how doth mans vicious and proud nature storm ? that not without cause have learned interpreters thus expounded.

But fitlier to the Apostles purpose, it is expounded of the wrath of God, that is, of the punishments which for transgression, God is in his wrath ready to execute. Now if any demand, How the Law should have this effect ? Not of it self, as if it were originally destined to subject man to punishment:

*The Scope.*

*Sense.*

*Illyricus.*

nishment, but by accident, and occasionally onely in respect of our disobedience; which sith it is by means of corrupt nature inevitable, as inevitably doth the Law adjudge us to punishment, as our vicious nature forceth us to rebellion.

This is the sense of the first clause.

It also hath its proof: The Law causeth wrath, for it causeth transgression, betwixt which and Gods wrath the connexion is inseparable: How, we shall hear by and by; if we shall first view the manner of the Apostles reasoning. It is thus, as most conceive, *A contrario sensu*: Where is no Law, there is no transgression; therefore where the Law is there is transgression. But what if we conceive the Apostle to reason *a signis*; Where is no Law, there is no transgression; an apparent signe that is, that by means of the Law transgression followeth: take away the Law, there is no transgression; therefore apparent, that by putting the Law we put transgression.

See we how; how comes it, that the Law draws with it so unavoidably transgression? sith it forbids, and threatens disobedience; enjoyns and crowns obedience? *Answ.* Not of it self; but by accident, through the corruption of nature: *ut supra*.

In man corrupted, the Law hath a double advantage to further transgression: 1. Because by it corruption is provoked to be the more sinfull; as in men unregenerate, *Rom.* 7. 5, 13. 2. Through impotencie and weakness that remains in nature even reformed, to perform that obedience which the Law requires, in that manner it requires it; *Rom.* 8. 3.

Some other explanations might be annexed, as this; Every sin is therefore sin, because it violates some Law; take away all Law, thou takest away all sin; for sin essentially presupposeth some prescription of Law violated. Had not God by his Commandment, forbidden *Adam* the eating of the fruit. it had been no sin in him to eat it: This is a truth, but not all the Apostle here intends; whose purpose is, to shew, not so much the necessity of a Law to the being of sin

fin; as the necessary sequel and exiftence of fin in man fince the fall, by occafion of the Law.

The point then observable is this ; That the law is fo far from reftoring us to Gods favour that it occasioneth his wrath; fo far from juftifying, that it condemns; fo far from being means of rightcoufnefs, that it occasioneth tranfgreffion Hence called the *Miniftry of condemnation, and death*, 2 Cor. 3. 7. and the very ftrength and vigour of fin, 1 Cor. 15, 56. That not without caufe, faid *Luther* though therefore traduced by Papifts; the law alwayes accufeth, terrifieth, condemneth : The feveral branches will be evident if we fhall clear the laft only ; and fhew, how inevitably it draws after it tranfgreffion in all the pofterity of *Adam* : That mafs, let us conceive, to admit this diftinction ; part of it is meerly naturall, fuch only as it is derived from *Adam* ; part fanctified, and purged in a meafure by the Holy Ghoft : For that meerly naturall, it is confefled by adverfaries, it is fo meerly rebellious againft the law, that the more it is reftained, the more it rebels : things prohibited therefore the more affected, becaufe prohibited ; confider, *Rom. 7. & 8.* The main queftion is, touching thofe of *Adams* pofterity, that are by grace renewed ; whether in thefe alfo the law puts a neceffity of tranfgreffing ? Now, howfoever we acknowledg, that grace fo far prevails againft nature, that there is fomething in every man regenerate, fo far from fretting againft the law, that it findes a kinde of *complacentia*, and delight in the laws prefcripts *Rom. 7. 22.* Yet, 1. Neither are we fo wholly purged by grace ; but that there ftill remains in us, part of that carnall wifdome, that is not nor can be fubject to the law, *Rom. 8. 7.* There ftill is a law in the members, rebelling againft the law of the minde *Rom. 7. 23.* And, 2. Though it were granted, we are wholly freed from enmity to the law, yet are we not wholly delivered from frailty in obedience ; in which laft refpect at leaft, finning even in men regenerate, is occafioned by the law inevitably, in refpect of

*Obferv.*

of the event : Let us yield then, *ex abundanti*, that transgression is not in Gods Children caused, *ex fremitu* ; yet (I hope) it is occasioned, *ex infirmitate*, by frailty : And though Gods Children sin not, out of fury ; yet sin they out of impotency : Besides the texts now alledged, compare we the perfection of the righteousness, which the law requires, with the perfection of that holiness grace worketh ; and we shall not chuse but acknowledg, that howsoever out of another principall ; yet sin is by the law occasioned infallably, in the Children of God so long as they live here, in the spirituall warfare ; see *Rom. 7.*

For clearing of this point, sith thereon turns the whole controversie : It shall not be amiss to handle that controversie : Whether the righteousness performed in the law to justification, fall within compass of our power to perform, so long as we live in this world ? Or, whether all transgression of the law, may be, by any strength of grace here attained, avoided ? In this question, the opinions are three. First, That of Pelagians, condemned long since, to the pit of hell : The law they say, is possible to nature ; If a man would strive with his naturall abilities to the utmost, he might perfectly fulfill the law, without any assistance of grace supernaturall : And, the only reason, why men fail in legall obedience, is, because they want will : Touching this, though I refer the Reader to what was long ago written pithilie, and truly, by *S. Augustine, Hierome*, and others : only remember we, what *Paul*, that had more then nature, professeth of himself ; *To will is present*, but I finde *not power to perform*, *Rom. 7. 18.* He failed in obedience ; not for that he wanted will, but because he lacked strength : And least any should think it was his personall weakness ; he shewes the same impotency to be in all Gods Children, even after regeneration, *Gal. 5. 17.*

*S. Augustine, ex abundanti*, yieldsto *Pelagius*, that we may keep the law, *ſi volumus* ; but the Hypothesis, saith he, is impossible ; We cannot (will) to make good the obedience

*S. August.  
de peccat. me-  
rit. & Remiss.  
lib. 2. cap. 17.*

ence of the law : His reasons are ; because impediments unavoidable the will hath alwayes clogging it, in this life ; 1. Ignorance. 2. Infirmity : And sometimes our wills are not moved to do what the law prescribes ; *quia latet quod justum est* ; sometimes, *quia minus delectat* : From both these who can say, he is, or can be free, during state of this life ?

Second opinion is that of Papists ; The Law is possible, yea easie, though not to Nature, yet to Grace: and *anathema* to him, that shall say, the Commandments of God are impossible to a man, in state of Grace.

The judgement of our Churches stands thus : obedience to the Law is thus distinguished ; there is an inchoate obedience, standing. 1. In love of the Law. 2. Desire. 3. Purpose. 4. Endeavour to obey. 5. Some measure of actual performance. 6. Grief for imperfections : this is possible to every regenerate child of God.

There is also perfect, and complete obedience, which answers exactly to the rigour of the Law, for matter, manner, measure of performance : of this is the question; and hercof teach we, that by no measure of grace here given, it can possibly be attained.

See we therefore the terms. 1. What that obedience is, which the Law requires. 2. What measure of grace it is, that God, in this life, gives to his children.

The justice of the law, in *Bernards* terms, must thus be qualified. 1. It must be *Recta*, according to rule, so that all that is prescribed, and onely what is prescribed, must be done. 2. It must be *Pura*, free from blemish in manner and measure of performance. 3. *Firma*, steady for continuance, without any the least intermission, and interruption : And this explanation hath ground, *Gal. 3. 10*. Where, the law curseth to hell every man that continues not in all things, written in the book of the law to do them.

In *Hieroms* term, somewhat unusuall, but significant, the law requires to righteousness, *Impeccantiam*, that is, Free-

come from all ſinne; not onely that, which he calls *κακία*, *Enormity*, but *ἀσπλαγ*, *Infirmity*; and that explanation hath ground, *Rom. 6. 23.* becauſe the wages of every ſinne, more or leſſe, is death. According to the Apoſtles explanation: The righteouſneſſe of the law muſt be 1. Univerſall *Gal. 3. 10.* ſo that no duty, nor branch of duty, in any Commandment, may be omitted; No ſinne, nor degree of ſin, againſt any precept, may be incurred. 2. As the law is ſpiritually, *Rom. 7. 14.* ſo preſcribes it ſpiritually obedience; not onely binding the outward man to good behaviour; but reaching to the very thoughts, and affections, and ordering them; ſo that, though it were poſſible for a man, to omit no outward act of duty enjoyned; to incur no outward act of ſin forbidden; yet evil purpoſes, deſires, yea thoughts of evil approved; yea, if they ariſe from that inward principle, Concupiſcence, unapproved, diſable us from being juſtified by the Law: For, the tenour thereof runs thus, Love the Lord with all thy ſoul, with all thy thought, &c. This meaſure of obedience we teach, not onely as *Auguſtine*, that it never yet fell into any man, in this life, nor, in likelihood, ſhall be attained; but that it is impoſſible, to be reached unto: That that term offend not, know we, that though all things are poſſible unto God, nothing hard unto Him; yet that infinite, and boundleſſe power of God admits a double limit. 1. His nature; hence ſaid the Apoſtle, God cannot lie, and, it is impoſſible, that God ſhould lie, *Heb. 6. 18.* or denie himſelf, *2 Tim. 2. 13.* Theſe, and the like defects being ſo repugnant to his nature, that if they were incident into Him, he might ceaſe to be God. 2. Beſides his nature, his will, and ordinance further reſtrains his power in reſpect of the executions thereof; whereby it comes to paſſe, that of many things agreeing well with his nature; yet, ſuppoſing his peremptory ordinance, and decree to the contrary, we may ſay, They are impoſſible: For example, It was poſſible for God to have ſaved his children, by ſome other means, then the death of his ſonne; but ſuppoſing his ordinance,

*S. Auguſt. de  
peccat. merit.  
& Remiſſ. l. 2.  
c. 6. &c.*

ordinance, determining this ; we say, without blasphemy, it is impossible, that any should be saved by any other mean, then the death of Christ, *Acts* 4. 12. So, though we confess, it had been possible for the Lord, to have given his children Grace, fully proportionate to the obedience of the Law; yet considering his Will to the contrary, we say, it is impossible, that by measure of grace here given, to make good perfection of legal justice. That measure Paul thus expresseth; we have *primitias*, the first-fruits, *Rom.* 8. 23. and *arrham spiritus*, The earnest of the spirit only, *2 Cor.* 1. 22. A measure of renovation that grows, *2 Cor.* 4. 16. Corruption still cleaving to the most sanctified, stil there is some of the old man to be put off, *Ephes.* 4. 22. Corruption stil to be mortified, *Col.* 3. 5. In a word, Grace such, as that when we have attained to the greatest measure appointed to this life, and stretched our gracious abilities to the utmost, hath need of mercy to cover imperfections; and pardon, to clear from guilt contracted.

Let us now out of these grounds, assume; And first, out of *Bernards Requisites*: Can any possibly say, His actions are all so regular, that in none of them, there is want of that rectitude, required in the law? whose measure of illumination is so great, as to comprehend that depth of righteousness contained in the Law? Certainly David, a man of a Prophetical spirit, prays for pardon of secret sins, *Psal.* 19. 12. and still finds need of further Revelation to know the wonderful things of the Law, *Psal.* 119. 18. And Pauls profession is, *That we know in part*, *1 Cor.* 13. 12.

But. yield a man may know all enjoyed, and do all he knows; can any say, His performances are without blemish? so that no imperfection cleaves to any of his actions? saith *Bernard*, *Nostra, si qua est, humilis iustitia; Recta forsitan, sed non Pura*; Except, happily we are better then our fathers, whose humble confession it was, that all their righteousnesses were as filthy clouts, *Isa.* 64. 6. If any say, The Prophets so speaks in humility? Nay, saith *Bernard*, *Non minus verè, quam humiliter*; in as much truth, as humility;



S. Auguſt. de  
peccat. merit.  
& remiſſ. lib. 2.  
cap. 10.

ſay Pelagians, He ſpake as the mouth of the people, and as a member of the Body, wherein thoſe blemiſhes were: Hear then that great Daniel, ſaith Saint *Auſtine*, of whom ſaid the Prophet, *Art thou wiſer then Daniel?* He profeſſeth to confeſs, as well his own, as the peoples ſins, *Dan. 9. 8.*

But ſuppoſe our performances may be thus univerſally regular, and free from (blemish); is it, or can it be ſo (ſteddy) in any, that it at no time admits interruption? Hear *James*, *In many things we ſin all:* and *Solomon*, *There lives not the man ſo juſt on earth, that doth good, and ſinneth not:* and our Saviour taught not onely the common rank of his children, but the Apoſtles alſo, to pray daily, *forgive us our ſins:* yea, ſay Papiſts, but he would be underſtood of venial ſins; and they, though they be *prater Legem*, yet are not *contra;* *Apage!* are they ſins? then are they breaches of the Law, *1. Job. 3. 4.* and ſo impair that juſtice which the Law requires to juſtification: ſay *Pelagians*, theſe Scriptures teſſifie, *De facto* onely; not *De impoſſibilitate.* *Auſtine* answers; It is a ſtrange poſſibility, that never yet came into act, no not in thoſe whoſe meaſures of grace were greateſt. Beſides that, the Apoſtle tells us of an *adversariū tui vōis*; and by a reaſon irrefragable, ſhews not onely that through negligence we do not, but that through impotency we cannot do what we would: *Gal. 5. 17.* the Apoſtles requiſite is, that our obedience be ſpirituall. *Rom. 7. 14.* The ſecond Commandment forbids, not onely manuall, but mentall images or ſimilitudes of the Diety: We may not ſo much as think the Godhead like to ſilver, or gold, or any thing that either ſenſe imagines, or reaſon conceiveth: and our Saviour tells us of adultery, that may be committed in the thought, and deſire, though the act of uncleannels follow not.

S. *Hierome* to this purpoſe. mentioning that of our Saviour, *Matth. 15. 19. out of the heart proceed evil thoughts, &c.* *Procedat*, ſaith he, *qui in corde ſuo hac non eſſe teſtetur. & plenam in corpore iſto mortali juſtitiam confeſitebor.* Let me ſee the man that can ſay, he never feels theſe in his heart: I

will

*Acts 17. 29.*

*Matth. 5. 28.*

will then ſay, there may be complete juſtice in this ſtate of mortality. And could ever any claim to himſelf perfect freedom from thoſe inordinate motions of wrath, grief, fear &c. of him that is ſuch, I will ſay, ſaith *Hierome*, *Aut Deus eſt. aut ſaxum*: I not ſo; but ſure he is either an Angel, or a glorified Saint.

To theſe let be added that continuall in-dwelling of originall corruption in men moſt ſanctified, *Rom. 7. 23, Gal. 5. 17.* empty the heart of all reliques thereof, then I will ſay, Perfection may be attained: yield that ſentina cannot be drawn dry, thou muſt needs yield pollution, and ſtench in thy beſt obediencie.

Add moreover, the ingenuous confeſſion of the Saints of God, and the recorded examples of frailtie in the ſtrong-eſt. *Auguſtine* hath all in a ſhort ſumme; *Quid excellentius in veteri populo ſacerdotibus ſanctis? & tamen his precepit Deus ſacrificium primitus pro ſuis offerre peccatis: Quid ſanctius in Novo populo Apoſtoliſ? & tamen precepit his Dominus in oratione dicere. Demitte nobis debita noſtra, &c.* The concluſion is this; *Omnium igitur piorum ſub hoc onere corruptibilis carnis, & in iſtius vita infirmitate gementium ſpes una eſt, quod Advocatum habeamus apud Patrem, &c.*

Thus far we have avowed the truth of this controverſie, by grounds of Scriptures, and Fathers. Whereto if any ſhall object, that Fathers deal againſt *Pelagians* onely? I answer. that their grounds conclude as well *Papiſts*, as *Pelagians*. As to their objections they are the ſame that of old were made by *Pelagians*: as, 1. Chriſt ſaith of his yoke, it is eaſie, *Matth. 11. 30.* S. *John* that his Commandments are not grievous. 1. *John 5. 3.* Anſw. ſaith *Hierome*, *Poyſe* but a piece of the yoke, a little portion of the burthen, and then tell me whether it be of ſo eaſie carriage: *He that takes not up his Croſſe, and follows me, is not worthy of me*, ſaith our Saviour, *Matth. 10. 38.* *Crux Chriſti facilis eſt; nudum poſt Chriſtum ire, ludus eſt, jocus eſt; Chriſti croſſe*

Hieron. advers.  
Pelag. lib. 2.

Aug. Retract.  
lib. 1. cap. 19.

August. de  
pecc. mer. &  
remiss. l. 2. c. 12  
Ex hominum,  
qui sunt in ter-  
ra, comparatio-  
ne laudatur.

is easie, to follow Christ stript of all helps of this life, it is a matter of sport, a very play-game. Thus S. *Hierome* Ironically. His answer is this; It is certain they are called light, not simply; but in comparison to the yoke of the Jews: something he aimed at. Thus we answer, The Commandments of God must be two wayes considered, 1. As propounded in the rigorous terms of the Law; so the yoke is importable. 2. As tempered to our weakness in the Gospel; so comparatively light; In respect, 1. of the assister, Gods Spirit: 2. of the accepter, that is content to approve endeavours, and to pardon omissions. *Augustine*, *Omnia mandata facta deputantur, quando quicquid non fit, ignoscitur.*

*Object.* Instances we have many of such as have kept the Law, as of *Zachary*, *David*, *Job*, &c. to whom the Scripture gives the title of *Just men*? *Ans.* Just they are called, because *absque vitio*; free from notorious crimes; *non quia èvaquæritioli, void of all sin*, even infirmities, *Hierome*. 2. Not simply just, but in comparison to others of their times, *Augustine*. 3. Just, in respect of their endeavour: for *Zacharies* fowl incredulity is recorded, and chastened; so is *Dauids* adultery, and murther; and *Jobs* defects in that grace, wherein he was the greatest mirrour.

*Object.* May do more then is commanded, as sell his possessions and give them to the poore. *Ans.* Duties enjoyned are of two sorts: 1. Some generally and perpetually binding. 2. Some duties *in casu*; as leaving goods, life, &c. for Christs sake: which though, till God call to performance, they are not necessary, to be done, yet stand they in force upon the conscience, by Gods precept, *Quod ad preparationem animi*; and in case the Lord call to actuall forsaking of goods, or life; it is so a duty, that the omission thereof makes culpable of damnation, *Matth.* 10. 37.

*Object.* *Impossibilia non ligant*: No man is bound to an impossibility; yea, it were not onely vain to propound impossible precepts, but tyrannicall in God the Lawgiver, to exact

exact obedience. *Anfw.* Man is to be considered, 1. In pure nature. 2. In impure nature. 3. In nature purified. 4. In nature glorified. In nature pure, before the fall, they were possible: In nature glorified, they shall be possible: In nature merely impure, merely impossible: In nature purified, purely possible: In perfection, impossible. *Inst.* Then they bind not? *Anfw.* It follows not: *God made man righteous* at the first, *Eccles. 7. 29.* and hath not lost his right of exacting, because we are wilfully disabled to performance. In a word they are impossible, not *per se*, but *ex accidenti*. *Inst.* However, yet vainly enjoyed? *Anfw.* Nor that, saith *Augustine*: *In contemptorum damnatione facit Deus quod justum est; in proficientium mundatione, quod bonum est*: and the Apostle sets down uses sufficient; as, 1. To acquaint us with sin, *Rom. 3. 20.* 2. To drive us to Christ, *Gal. 3. 24.* in whom God hath provided a remedie for our imperfections. *Legatur Bernardus, Ser. 2. in vigil. Nat. Dom. fol. 11. A, Propterea mandata sua.*

*Object.* He that is born of God sins not, 1. *Iohn 3. 9.* *Anfw.* And yet, saith the same Apostle, *If we say, We have no sin, there is no truth in us, 1. Ioh. 1. 8. 10.* Bernard thus interprets, *He sins not*, that is, *non permanet in peccato*, he lies not impenitently in his sin. 2. Or thus, *tantundem est, ac si non peccet, pro eo (scilicet) quod non imputatur peccatum.* 3. *Augustine* thus; We are all, after regeneration, in part the children of the world, though in part also we be the sonnes of God: and though *per quod filii Dei sumus, per hoc non possumus peccare*; yet, *per hoc, quod adhuc filii seculi sumus, per hoc peccare adhuc possumus.* Other Expositions there are many; the fittest these: He sins not, nor can sinne, 1. Namely unto death, 1. *Iob. 5. 18.* 2. Not with full or whole consent, *Rom. 7. 15. Gal. 5. 17.* 3. Not customarily practising known sins; or in the Apostles phrase, *not (walking) after the flesh, Rom. 8. 1.*

The summe of all is this; That in respect of frailtie of flesh, and small measure of grace, in this life given, the righteousness

*August. de pecc. mer. & remiss. lib. 2. c. 16.*

*Bern. serm. 1. in Septuag.*

*August. de pecc. mer. & remiss. lib. 2. c. 7, & 8.*

Use.

teousness of the Law is impossible, the transgression of the law inevitable.

Let us now see a little, how we may use this conclusion to our profit: and first, I cannot here but take notice of that pride and arrogancy of our vulgar people; then whom, though none be more licentious in life, yet none that arrogate to themselves greater purity, or perfection of righteousness. And howsoever they scoff at the very endeavour of purity in others, though with never so feeling acknowledgement of imperfections; yet, who hath not heard that proud profession from their mouthes; They can love God above all, their neighbour as themselves: To whom if our Saviour should propound like triall, as to him in the Gospel, that made like proud profession; I doubt not, but they should discover as much hypocrisie. Our Saviour lighting on such a braggard, that had from his youth up kept the Commandments, to make him see his pride and hypocrisie, propounds him not as Papists say, A counsellor of Perfection, but a precept of triall: Thou professest to love God above all, and thy neighbour as thy self: If that be so, sell all that thou hast and give to the poore; thou shalt have reward in heaven. That precept, to such a measure of love, as was professed, was not harsh. But, *He goes away sorrowing*, saith the Text, and thereby bewrayes his proud dissembling. Let the triall be far more reasonable unto our people; Leave but profane pastimes, unlawfull profits for his sake you love so well: this speech is as harsh to our proud, dissembling, self-loving people.

To us all, Let me say as *Paul, Gal. 4. 21.* *You that will needs be under the law*, for justification, *do ye not hear the law?* you look for righteousness by the law, it causeth transgression; for salvation, it causeth wrath: And is it not strange, men acquainted with Scriptures, should cleave so close to the justification of the Law. I had once to deal with a Papist, in this question, and that of merit: *Mentior*, if he professed not; that except he thought, he could merit

merit righteousness and salvation by his works, he would never do any good work : Miserable man ! are there not motives strong enough to obedience, except thou mayest thereby be justified ? Is not that love of God, in sending his Son to dye for thy sins, that he might make thee zealous of good works, enforcement sufficient to all obedience, except thou mayest part stakes with Christ, in the glory of thy salvation ? Hear *Paul*, *The love of Christ constraineth me to all faithfulness in my calling.* 2 Cor. 5. 14. 2. And is it nothing that by this means, *We make our calling and Election sure* ? 2 Pet. 1. 10. 3. Nothing, that others by seeing their spotless conversation, are occasioned to glorifie God ? *Mat.* 5. 16. In a word, that nothing might be wanting, to quicken our dulness ; the Lord hath been pleased by promise, to binde himself, to recompence even of slenderest duties, tendred to him in sincerity, *Mat.* 10. 41. A reward thou shalt have accrewing, not from worth of thy works. but from grace of the promiser : Will not that satisfie ? Not at all, except they may merit Heaven ; as if they should say, they had rather have no salvation, then be beholden to Gods bounty for the bestowing : The Apostle methinks thunders against such meritmongers, *They are fallen from grace, and Christ shall profit them nothing,* Gal. 5. 4.

Lastly, Hence learn to detest, as greatest enemies to thy salvation, all such as teach to seek it, by the law : of such, saith *Paul*, let them be *Anathema* ; *Aur, utinam excindantur,* Gal. 5. 12.

Of all Hereticall, and false Teachers this last age hath afforded ; I know none more pernicious then these two. 1. Libertines, that teach to neglect obedience, as in every respect unnecessary. 2. Justitaries, that press obedience, as available to justification : The first sort are odious to all, except Epicures : The latter, by how much the more strictly they urge obedience, and that so fittingly to the humor of nature, by so much the more pernicious : As much

excludes from Heaven, the intencion of meritting, by performing ; as the neglect of the Lawgivers authority, in omitting obedience : These are enemies to the Dominion, The other, professed adversaries to the grace of God.

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*Therefore it is of faith, that it might be by grace, to the end, the promise might be sure to all the seed, not to that only, which is of the Law, but to that also which is of the faith of Abraham, who is the father of us all, Vers. 17. As it is written, I have made thee a Father of many nations &c.*

**H**itherto hath been shewen. that justification is not by works : Followes now farther confirmation of the affirmative part, that it is by faith. The arguments here laid down are from the ends, and scope, which the Lord propounds to himself, in our justification, and salvation. First, The glory of his grace. Secondly, Our comfort. Thirdly, And both these are intended to all the seed. All these severall arguments are artifiically linked together by the Apostle, and as it were entwyned one in another, by mutuall dependance : Let us view them severally. It must be by faith : that it may be by grace : If the inheritance be ours by grace, and not by debt, then must it be by faith ; but it is ours by grace ; *Ergo*. The force of the consequence we will shew, after we have a little explained the text.

The verb, & *suppositum* are both wanting ; It is by faith : What must be by faith ? Either the promise, or the inheritance : the inheritance rather, see *vers. 13, 14*. What is the verb to be supplied ? whether it is promised, or, it is attained ? whether we will, the sense no whit varied by either.

The parcells here to be considered, are two.

First, That the inheritance is attained by grace.

Secondly,



Secondly, That except it be attained by faith, it cannot be ours by grace.

It were impertinent, perhaps, on this occasion, to run out into that question ; Whether by grace, we are here to understand the gifts of grace in us , or the favour of God towards us ?

The best Interpreters amongst the adversaries, oppose it to *debitum* ; and expound it liberality : By grace then understand we, Gods free and undeserved favour, without any of our works, or debt accruing from God to us by merit, see *vers. 4.* and *Rom. 11. 6.*

The point is , that our righteousness, and salvation is of Gods free favour : Hereto after a sort agree our adversaries ; but yet, *latet anguis* : Whether meerly of grace, or mixtly of grace and merit ? Who so is conversant in their writings shall finde them so sharing the matter, betwixt grace and merit ; that he would think the spirit of *Pelagius* to be revived in them : He seeing how odious his barefaced heresie was, teaching that a man without help of Gods grace, might live without sin, began to colour it with equivocating, and in terms, to joyn with orthodox teachers ; and to give place to the necessity of grace assisting, in the fulfilling of the Law : whereupon said *Austin*; finding but the term of grace and mercy, by cunning concession, inserted by *Pelagius* ; *Letitia à repente perfusus sum, quòd Dei gratiam non negaret, per quam solum homo justificari potest.*

But, what was this grace of God admitted by *Pelagians* ? Nothing else but freewill, which our nature receives from God , without any precedent merits ; and the law, or doctrine of God , whereby we are taught what we should do , and in doing hope for : With like cunning deal our adversaries : Justification and salvation , they are of grace ; But what is grace ? the gift of charity in us : How of grace ? because not without it, but principally and originally from it.

*Cajetan.  
Sasbont.*

*Observ.*

*Augustine. de  
natur. & grat.  
cap. 11.*

*Augustin. de  
Heres. Hær.  
88.*

Let us enquire, whether this can be the sense of the Apostle, in ascribing the inheritance unto Gods grace ; or whether his purpose be, only to make grace a sharer with our merits, and not rather so to give all to grace, that he excludes all *debitum*, that may accrew to us, in respect of our works, See Annotat. ad cap. 3. 24.

Freely by grace, that is, meerly by grace, and *vers.* 27. So that all boasting in our selves may be excluded. In a word, See, 1. Our state before calling ; it is such, as wherein no merits, except (for the truth of the point,) *merita mala* as *Austin* terms them, can have place ; whence is that of *Paul* so often repeated ; not of works of righteousness, *Tit.* 3. 5. 2 *Tim.* 1. 9. 2. After calling, works imperfect, *Rom.* 7. 3. The good that is in them, meerly the work of Gods grace, whence that of *Austin* ; *Si dona sunt bona merita tua, non deus coronat merita tua, tanquam merita tua, sed tanquam dona sua* : And again *Si vita bona nostra nihil aliud est, quam dei gratia ; Sine dubio, & vita aeterna quae bonae vitae redditur, Dei gratia est ; & ipsa enim gratis datur, quia gratis data est illi cui datur*. The labour would be long, and endless almost, to point at all the dreams, and devices of the enemies of Gods grace, with their cunning shifts, in that no less then Sacrilegious, diverting the more part of the glory of mans salvation, from Gods grace to our selves : Fitter occasion will hereafter offer it self : only I say as *Augustine*, seeing God gives freely, let us love freely : *quia gratis dedit, gratis ama ; noli ad premium diligere deum*.

The Second point followes ; That it may be of grace, it must be of faith : This way of justification, and no other preserves the glory of Gods grace entire : Let us see how, say some, because grace is promised, and given only to the believer ; that is a truth : But the Apostles purpose in this argument, is not to shew the necessity of faith, to the obtaining of grace ; but rather to the maintaining of the glory of Gods grace, in the matter of our righteousness, and salvation. Let us enquire therefore, how this means of justification

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*Augustin.  
tract. in Iob. 3.*

*Paulus ad loc.*

fication by faith ſtabliſheth grace ; and how that other by works, either overthrow, or empairs it : May we ſay as ſome of late, becauſe faith is a free gift of God in us ? The like may be ſaid of charity : But take faith correlatively, thou ſhalt ſee eaſily, how this means of juſtification alone, and no other, makes grace glorious : For, if all our title to righteouſneſs, and ſalvation accrew to us only, for the obedience ſake of Chriſt, apprehended by faith ; who ſees not how entirely the glory of all, belongs to the grace of God?

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In it we have also two points.

First, That the promise is sure.

Secondly, That except the inheritance be of faith, the promise cannot be sure.

*Sure* ] Whether in it self, in respect of certain accomplishment



plishment; or to us, in respect of our apprehension, and undoubtfull perswasion: This later some insist on, and thus give the sense; If the inheritance depend on any thing, except faith and grace, we can never have any assurance to obtain the promise; but must needs be filled with uncomfortable doubtings, and uncertain waverings: And that is a truth, but not here directly taught; The Apostle speaking of the certainty of the promise rather in it self; then to our apprehension and perswasion; though by Consequence, this follows from the former.

*Observ.*

The Point is, That the promise of inheritance is firm, and shall have certain accomplishment: Read for this, *Heb. 8. 6.* where the Apostle compares the two covenants together, and shews that of grace to be preferred, especially in respect of the certainty of it, and of our attainment of the blessings therein conveyed: And, view. 1. The Mediatour Christ, in whose blood it is ratified, *Heb. 10. 2.* The removall of impediments, by mercifull pardon of sinnes, and imperfections, *Heb. 8. 3.* The certain donation of graces necessary to attainment, and our confirmation therein; *ibidem*: the certainty of accomplishment is easily discerned.

*2 Tim. 2. 19.*

The more solid is our Hope, and the more firm should be our faith, and confidence, as the Apostle inferres, *Heb. 10. 23.* So that neither violence of afflictions, nor prevailing of heresies, nor conscience of our own weaknesses and imperfections, to which pardon is promised, *Heb. 8.* nor any doubt of perseverance in state of grace, should make us waver: For he is faithfull that hath promised, not onely salvation but pardon of sinnes, donation of spirit, perseverance, and perfecting the work of grace to the day of the Lord Jesus Christ: It is true, there are duties required of us, to the obtaining of the promises; as faith, and perseverance in faith; obedience, and perseverance in obedience; but that God that requires them, hath covenanted to work them, *Jer. 31. and, 32. 40.*

The next point is, The necessity of faith, and the propriety

ty it hath peculiar to it self, in making firm, after a sort, the promise: the truth of this point will the better appear, if we shall consider a little the consent, and difference of the two Covenants: Their agreement is this; in both is promised Salvation, and Blessedness; of the Law it is said, That if a man do it, he shall live thereby; as of faith, he that believeth, shall be saved.

Their difference stands. 1. In the condition, the Law requiring perfect obedience to be performed in our own persons; threatening a curse to every transgression, *Gal. 3. 10.* The other Covenant requiring faith of the Messiah, and sincere endeavour of obedience. A second difference; the Law requires perfect obedience; promiseth neither ability to perform it, nor pardon to any imperfection: The Gospel so requires faith, that it promiseth to work it; so new obedience, that withall, the Lord covenanteth to make us walk in his statutes, *Ezek. 36.* Yea, and to pardon imperfections, *Jer. 31. Heb. 8.* And besides, delivers all these promises, as ratified unto us, in the blood of Christ.

These things thus briefly laid together shew, how faith onely makes the promise sure; because, to the believer promise is made. 1. To remove impediments, by pardon, and sanctification. 2. To enable to do, and to persevere in doing whatsoever the Lord, in the Covenant of grace, requires to salvation: Who can shew like promises made to the Worker? that; not without cause, said the Apostle. It must be of faith, that the promise may be (sure;) it being impossible by the Law to obtain the promises.

The third Argument, from the extent of the promise, both in the making, and accomplishment; It is made, and must be sure to (all) the seed, not onely to that of the Law, but to that also, which is of the faith of Abraham; therefore, it must be of faith, and not of the Law: The *minor* hath its proof, in the latter end of the verse, and is also further confirmed and illustrated, *vers. 17.* Abraham is the father of all both Jews, and Gentiles, as it is written; There-

Sense.

Paras.

Therefore the promise must be ſure to all the ſeed.

That the force of the argument may appear; See we briefly the ſenſe of the words: The whole ſeed of Abraham is here, as ſome think, deſcribed by properties; as I rather think, diſtributed into kinds: They that think it deſcribed, imagine a trajection of the Article, and thus render; To the whole ſeed which is not onely of the Law, but alſo of the faith of Abraham. But againſt this expoſition are theſe reaſons. 1. That by this means the promise ſhall be here reſtrained to the Jewiſh ſeed onely; in aſmuch as they onely are that ſeed of the Law; whereas the Apoſtles purpoſe is, to include the ſeed of the Gentiles, as appears by the confirmation; *I have made thee a father of many nations.* And, 2. The *Emphaſis* of the argument lying in the univerſall particle is, by this means, much abated: beſides that the Trajection is harſh, and hath no pregnant example in other Scripture, nor warrant from circumſtances of the place. to approve it.

I rather conceive it, as a diſtribution of Abrahams ſeed, brought to illuſtrate, and explain what the Apoſtle meant, By the whole ſeed; as if it had been ſaid, The ſeed of Abraham is of two ſorts: One, part of the Law, as the Jews; another, not of the Law, but of the Faith of Abraham, as the Gentiles: To both theſe muſt the promise be ſure; which cannot be, if the law be made the condition, or mean of inheritance.

What is the ground of the Conſequence? this as I think; becauſe the Law was given to the Jews onely, and not to the Gentiles, *Rom. 9. 4.* and 2. 14.

The queſtion then here is, Whether the Law were not given to Gentiles, as well as to Jews? *Anſw.* Some here diſtinguiſh on this manner: The law of ordinances, and ceremoniall rites was given onely to Jews: that that enjoyns morall duties, to Gentiles alſo; as who ſay, the Apoſtle ſpake onely of Ceremonies, and not chiefly of the Law morall.

Was

Was not then the Law morall given to the Gentiles? how then binds it us to obedience? *Ans.* In the morall law. we must consider two things. 1. The substance of doctrines, and prescriptions. 2. The accidents, and circumstances of giving: For the substance of doctrine, it belongs to all, Jews, and Gentiles, as having at first an impression in mens hearts, and being by immediate voice of God delivered to Adam: Touching accidents, under which comes the delivery of it written, in two Tables, by the finger of God in Sinai; so, not given to Gentiles, but to Jews onely, no not to Abraham, Isaac and Jacob; as Moses amplifies the Lords love to the people of his time, *Deut. 5. 3.* *He made not this Covenant with our fathers, but with us;* The Negative seems absolute; but is respective onely to the manner of giving.

Gen. 2.

But howsoever the law was given to the Gentiles whether in writing, or otherwise, the Apostles ground seems infirm? *Ans.* Supposing the Cavillsome objection of Justitaries, firm enough: For this very circumstance they urged strangely, in the point of justification: that the law was given in writing to the Jews, with promise of life to the observing thereof; which in their judgement had been vain, except righteousness might be in part by the law? according to which supposition, the Apostle in this place disputes; see *Gal. 3. 17.*

Now, though I love not extravagances, yet let me have leave a little, upon occasion of this question thus assailed, to note the idle inference of some Antisabbathists: Therefore, say they, The precept of Sabbath binds not the Church of the Gentiles, because the Decalogue was given onely to Jews? *Ans.* And why inferre they not the like for other Precepts, and so become absolute *Antinomi*? *Object.* Forsooth, other precepts are revived, in Scriptures of the new Testament, & their recitall there gives them authority with us? *Ans.* Belike then, no precept of the Decalogue binds futher, then it is recited in the new Testament: It was

wont to be taught, that the whole Decalogue stands in force for ever unto our consciences, in respect of that congruence it hath with the Law eternall, and the impression it once had in our hearts, in Creation some *rudera* whereof, in all the Commandments, are to be found in very Ethnicks.

But, to their argument. It is fallacious, and, except it be limited, untrue. Take the Decalogue for the (substance) of precepts therein contained, so it is given to Gentiles; respect the (circumstances) and accidents of giving, as the writing in so many letters and syllables, &c. so the peculiar favour of Jews; but so understood it affords no such conclusion. Leave we them, and see what out of this argument we may observe.

*Observ.*

That is chiefly this; An answer to a thread-bare argument of Justitiaries, ancient and modern, that reason from the reviving of the Law in Sinai, to prove an intention in the Law-giver, to justify us by the Law, and to give us power to perform it to justification? *Answ.* If from that ground, we may infer a possibility to be justified by the Law; from the self-same may we prove justification to be peculiar to the nation of the Jews; for theirs onely was the giving of the Law, *Rom. 9. 4.* But the promise belongs to Gentiles, as well as to Jews: *Ergo.* Whereto then served the reviving of the Law? *Paul* answers, *Gal. 3. 9.* *It was added because of transgressions;* not so much to restrain them by prescriptions and threats, as *Chrysostome* and *Hierome*, and after them *Theophylact*; *Ut pro fransis esset lex illa Judais, qua hos vel à mandatorum quorundam transgressu, etsi non omnium prohiberet:* but rather to detect and discover them, as *Augustine* centies interprets; agreeably to the Apostle, *Rom. 3. 20.* and *5. 20.*

*Theoph. ad Gal. 3.*

Here also occurs that observation before made, *ad ver. 11.* That the promise of righteousness and salvation belongs to Gentiles believing, and not to Jews onely: because it hath been often fore-treated, I will not long insist on it: onely, sith the Apostle is pleased so often to inculcate it, and here

to add new confirmation; it ſhall not be amiſs to explaine his proofs, againſt the fooliſh limitation and enclosure of *Abrahams* covenant made by Jews to themſelves. The argument of the Apoſtle is this, becauſe *Abraham* is father of us all both Gentiles and Jews believing: the covenant and promiſes therefore belong to the whol ſeed and generation of believers. Becauſe the antecedent might be doubted, the Apoſtle firſt proves the univerſall paternity of *Abraham*, and after illuſtrates it; the proof we have extant, *Gen. 17. 5.* where the Lord, to ſignifie the point in hand, is pleaſed to alter the name of *Abram* to *Abraham*; himſelf giving the *Etymon* and ſignification, *Becauſe a father of many nations I have made thee.*

How then ſay Jews, that the Covenant made with *Abraham* belongs to them onely, and think the fidelity of God muſt needs fall to the ground; if either they be rejected, or Gentiles admitted to be the people of God. Certes, the name of *Abraham*, conſidered with the ſignification pointed at, by the Impoſer, might well have taught them; that other nations believing, as well as Jews, might call *Abraham* father; themſelves being, though a populous nation, yet but one nation; whereas *Abraham* hath promiſe to be father of many. And of the argument thus farre. Follows now the illuſtration of *Abrahams* Univerſall Paternitie.

VERS. 17.

*Before him, or (as ſome better render) like unto him, or, after the example of him, whom he believed, even God who quickneth the dead and calleth thoſe things which be not, as though they were.*

**T**He Fatherhood of *Abraham* is here illuſtrated, as ſome think by the quality, or manner of it; as I rather, with *Chryſoſtome*, and *Theophylaſt*, by ſimilitude. Thoſe that follow

*Cajetan.*  
*Beza.*  
*Sasbout.*

Sense.

follow the first sense, thus render and interpret: *Before God* that is *in the sight of God*, or, *in Gods esteem*: the sense is, Not so much by carnall generation, which hath place with men; as by spiritual cognation, wherein faith combines us, which God principally respects: *Chrysostome* and *Theophylact* follow the other interpretation; *κατὰ ἴναρ Δεὸς* that is, *ad instar Dei*. or as the word natively signifies, *Ex adverso Dei*, that is, after the example of God: *Exemplar enim ex adverso opponimus*, saith *Sasbont*. So that the sense is this; So far hath God honoured *Abrahams* faith, that in respect thereof, he hath made him like himself, a father, not of this or that nation; but universally of all, amongst all nations, believing after his example.

Theoph.ad loc.

The scope of which particle is thus conceived by *Theophylact*: The Jews seemed zealous of *Abrahams* honour and prerogatives, and thought them much impeached, if his works were excluded from his justification, &c. but in the mean time, denying his fatherhood to be the reward of believing, and respective to faith in his posterity, they impaired much that honour, that God vouchsafed him, in making him like himself, *a father of many nations*; which honour he could not preserve. if it accrewed from the naturall *nexus*, and tie of blood, and not rather from the propinquity of faith.

Observ.

The second point of illustration, is the means, whereby *Abraham* became father of nations; and that is, by believing: like him whom he believed: take the addition causally, and that faith of *Abraham* is explicated by the ground of it. The power of God. intimated in that description of God, by his powerfull effects, annexed; *Which raiseth the dead &c.*

The points are these: First, That *Abraham* by believing, or in respect of faith, became father of the nations, as *Theophylact pro praestita fide*; for the faith which he shewed, he received this as a reward, *to be father of Nations*.

The inferences thence are these: First, That the Jewes  
car-



carnall descent from *Abraham*, severed from faith, made them not the seed of *Abraham* ; I mean that seed, to which the promises of *Abraham* belonged : compare *Ioh.* 8.39.40. and *Rom.* 9.7.8.&c.

The second this ; That Gentiles believing, are that seed of *Abraham*, though they descended not out of his loyns : Know ye, saith the Apostle, *That they which are of faith, the same are the children of Abraham* ; and again, *They which be of faith, are blessed with faithfull Abraham* ; *Gal.* 3.7,9.

That this may the better appear ; Let us consider the relation, wherein *Abraham* and the Nations stand : The Relative, is *Abraham* ; The Correlative, the Nations, or his seed. What is here the foundation of the relation between them ? Namely faith ; that is it, that makes *Abraham* Father of nations ; that it therefore, that makes the nations his children : *Abraham* by believing, became Father unto the Nations ; we therefore by believing, become Children of *Abraham* : Where faith hath place, there is place for this relation to *Abraham* ; where that is wanting, the relation ceaseth ; for that is in this relation, the *fundamentum*.

So that vainly do unbelieving Jewes, lay claim to *Abrahams* Covenant, in respect of the naturall bond of blood between them : and on the other side ; soundly do Gentiles believing, make title to *Abrahams* Covenant, in respect of the propinquity faith hath founded betwixt them.

The Second point here observable, is the ground of *Abrahams* faith ; that was the power of God, which he considered in the wonderfull effects whereto it extends : And let us note it, as a pillar for faith to rest on ; the infinite, and unresistable power of the promiser : It is well observed by *Zanchius*, that in great prudence, the penmen of the Apostles creed, prefixed the article of Gods omnipotency, as a staff to support our frail faith, when ever the strange and supernaturall works of God, after mentio-

*Observ.*

ned, ſhould come into queſtion : It is a point of faith, that God made all things of nothing ; conſult with nature, ſhe hath this principle, *ex nihilo nihil fit* ; but hold this ground. God is omnipotent, the article is eaſily credited : It is a point of faith, that the body diſſolved into the firſt principles ſhall live again ; naturall principles are againſt it : *A privatione ad habitum impoſſibilis eſt reſreſſus* ; but conſider, that the promiſers power can quicken the dead ; the point eaſily admits credence.

Let us (frail creatures) when ever we feel faith waving, as touching Gods promiſe, caſt our eyes to the transcendent power of the promiſer ; able, as \* *Paul* ſpeaks, to do exceeding abundantly, above all that we can ask, or think : To particularize a little, for help of the ſimple : We have a promiſe, that hell gates, that is, Satans policy, and power, ſhall not prevail againſt us, to overthrow our faith ; Let a weak man conſider his naturall conſtitution of fleſh, and blood, the ſmall meaſure of faith given him, together with the might of ſpirituall enemies, *principalities*, and *powers*, as *Eph. 6. 12*. How impoſſible ſeems perſeverance to a man exerciſed with temptations ? But if a man would remember the comfort, in like caſe miniſtered to the Apoſtle, *2 Cor. 12. 9*. From the power of God, perfected in our weakneſs, herein hath the weakeſt amongſt Gods little ones, cauſe of confidence, and inſulting over the malice of Satan : This wiſdome learn we in our weakneſs.

One Caveat by the way muſt be remembered : That in reaſoning from Gods power to any event, for the ſtabliſhing of faith, there muſt be evidence alſo of Gods (will,) to perform it : It hath been in all ages, an uſuall ſophiſme of Heretiques, to fly from Scriptures to the power of God, for confirmation of their abſurdities.

*Praxeas*, in *Tertullian*, maintains this hereſie, That God the Father is alſo the Sonne, and was incarnate : How proves he it ? *Nihil Deo difficile*, nothing is hard to God ; and thoſe things that are impoſſible to men, are poſſible to God :

\* *Eph. 3. 10.*

*Mal. 16. 18.*

*Tertullian. adverſ. Prax.*

God: Therefore it was not hard for God, to make himself the same person, both Father and Son: To whom *Tertullian* well answers, That this sentence is of undoubted truth, Nothing at all is hard unto God; but yet, if we shall thus abruptly use this sentence, in our presumptuous and groundless conceits we may feign any thing of God, as if he had wrought it, because he had power to work it: *Non autem quia omnia potest facere, ideo credendum est illum fecisse etiam quod non fecerit sed an fecerit requirendum*: God could have furnished man with wings to flie; he hath done it to kites; follows it thence, that he hath done it? yea, or that ever it shall be done? In a word; *Dei posse, velle est; & non posse, nolle*: *Quod autem voluit, & potuit, & ostendit, &c.* Gods power must be considered with his will, and significations thereof: what he will do, he can do; what he hath signified he will do, let us build upon it, that it shall be effected; but where we want evidence of his will, we shall but absurdly expect the event, in respect of his power: for, he can do more then ever shall come to passe.

*Psal. 115. 3.*

With like fraud do our Transubstantiatours, and their ofspring Ubiquitaries, delude the simple, perswading the reall presence of Christs body; some, in many; some, in all places; by this as one argument, God is omnipotent: *Quis hoc nesciat?* To yield, that it is possible for God to make reall communication of immensity (part of his incommunicable glory) to Christs Humanity; and to grant, that God can uphold a body in its essence, without that essentiall property of a body, Circumscription: What Divinitie teacheth to believe (that) as actually true, which God hath power to effect, where is no evidence of his will, to work it? *Abraham* rested on Gods power, and therewith supported his faith; but it was for things whereof he had a promise; as after followeth, *ναὶ τὸ εἰρημίων αὐτοῦ*. And of the generalls thus far. Let us now view the words.

*Who quickneth the dead, and calleth things that be not, as though they were* ] These effects subject to Gods power

*Abra-*

*Sense.*  
*Sasbaur,*  
*Cajetan, &*  
*alii.*

*Abraham* considered fittingly for support of his faith, in the particular promised him.

For the sense of the words: Many Interpreters take them particularly; and thus interpret: *Who quickeneth the dead* ] That is, that gives generative virtue, to men disabled for generation, so putting (as it were) a new life into them. *And calleth the things that are not as if they were* ] That is, that makes eximious, things contemptible: the Gentiles that were no people, a people of God.

I rather think, they are to be taken in their largest sense, according to the immediate purport of the words; though I confess, *Abraham* from them inferred the particulars of his promise: and thus conceive *Abraham* to have reasoned, for the establishing of his faith. His first conclusion is this; My body now as dead, in respect of the act of generation, God will quicken, and make vigorous. His argument; God by his power can quicken the dead; therefore, he can give generative vigour to my dead body.

His second Conclusion: The seed promised, though it yet subsist not; yet shall have being. His argument, God by his word makes things to be, that are not: *Ergo*.

The question here moved by some seems to me impertinent: Whether it be Gods property onely to raise the dead? inasmuch as the Apostles purpose here is, not to deliver these, as effects peculiar to Gods power; but rather to shew, that they are things subject to his power; Which was that, that *Abraham* considered, for establishment of his faith. In the mean time, I joyn with them in the conclusion; That these effects fall not under the compass of any created power: for, howsoever we read of some Prophets, and Apostles, that raised up the dead; yet was not the virtue that quickened them inherent in them; they being but instruments, if so much; rather signifiers of Gods will to effect such miracles. In a word, in all miraculous effects, three sorts of causes must be distinguished. 1. The principal efficient, that is, Gods power. 2. The instrument, or mean

mean cause; which sometimes are creatures, and their actions; not so much elevated above their naturall ability; as chosen of God to be attended with his divine virtue.

3. The cause dispositive, which is *fides miraculosa*. Gregory goes far, yet staves within these bounds; *Sancti aliquando, ex potestate miracula exhibent, aliquando & postulatione; utrolibet tamen modo. Deus principaliter operatur.* &c. saith Thomas. If therefore at any time, this effect be ascribed to Saints, it is to them onely as instruments or means by faith obtaining the miracle to be wrought, by the power of God.

*Sive sit Eliazus, sive ille magnus Elias, mortuorum utiq; suscitatores, ipsi quidem suo non imperio. sed ministerio foris exhibent nobis nova, & insueta; Deus vero in ipsis manens ipse facit opera: Bern. super Cantic. Serm. 13.*

Let us see to what use the meditation of these mighty effects of Gods power may serve us. God quickneth the dead, and calleth the things that be not, as if they were, that is, by his word gives things being, that erst had no being in nature. When there was no light, he onely said, *Let there be light, and there was light*; when no firmament, he called for a firmament, and there was a firmament. These and the like effects of Gods power Abraham meditated; and thereby assured himself of obtaining the promises, that had no help of performance in nature.

As comfortable and great promises God hath made us, as he did to Abraham; as, to raise our bodies out of the dust of the earth, and to make them like to the glorious body of the Lord, his Son Christ, *Phil. 3. 21.* Why should it seem incredible to any, as Paul speaks, that the Lord should raise the dead? *Acts 26. 8.* He could, at first, build the body in that excellent figure, out of the dust; why not again repair the ruines death hath wrought in it? He quickneth the dead.

He hath promised to \* revive the spirit of the humble, and to bring them up from the gates of hell: Why are our souls so disquieted with our present apprehension of Gods wrath, as if our state were remediless: He quickens the dead.

Gregor. Dial.  
lib. 2. cap. 30.

Thom. 2a, 2a.  
qu. 78. art. 1.  
ad 1.

Use.

\* Isa. 57. 15.

Promiſed to work faith knowledge, ſanctification in the hearts of all, that conſcionably ſeek them in the means. What now, if we feel nothing but infidelity? Let him but call for faith, by his word he works it in the moſt incredulous: and as he cauſed the light to ſhine out of darkneſs, ſo can he cauſe the light of the glorious Goſpel of Ieſus Chriſt, to ſhine in the hearts, that yet ſit in darkneſs, and in the ſhadow of death.

In theſe ſpirituell effects of his power inſtances we have daily. How many dead in trespaffes and ſins, hath he quickened by his ſpirit, to newneſs of life? How many incredulous, yea oppoſites to faith, hath he by his word, brought to the obedience of the faith? His hand is not ſhortned; it is ever true of him, *He can quicken the dead*; and ſtill by his word give being to things, that erſt had no ſubſiſtence. This may ſerve to direct us, in uſe of theſe marvellous effects of Gods power, for ſtabliſhing of faith. And of the firſt member of this Chapter, thus far. The ſecond followeth, from the 18<sup>th</sup> verſe, to the 23.

## VERſ. 18.

*Who againſt hope believed in hope; that he might become the father of many nations: according to that which was ſpoken, ſo ſhall thy ſeed be.*

**I**N this verſe, and the four that follow, the Apoſtle digreſſeth a little from his principall concluſion, to a commendation of Abrahams faith: The ſcope whereof ſeems this: To preſcribe us a form of Believing, and to direct us a courſe for the eſtabliſhing of our faith, required of us to juſtification; both which we may learn from the example of Abraham, the father, and pattern of Believers.

The ſpecialties commendable in Abrahams faith expreſſed in this verſe, are two. 1. His courage. 2. His prudence in Believing. His courage, in that *againſt hope, he believed in hope.* Againſt

Against hope, in hope? How reconcile we? Against hope which naturall courſe could afford; In hope, by meditation of Gods power, and truth conceived: He had promiſe to be father, not of children onely, but of whole nations; the courſe of nature contradicted it; His body dead, and unfit for generation; with Sarah, beſides her wonted barrenneſs, it ceaſed to be after the manner of women; ſo that, in reſpect of means, naturall cauſes there were many of deſpairing, none of hope; yet believed he the promiſe, in the largeſt extent, knowing that Gods power tranſcends nature.

*Senſe.*

From whoſe example we learn, in the miſt of deſpair, ſtill to hope, where we have Gods promiſe for our warrant: Beſides Abrahams example, we have like practice in Job; a mirrour not of patience onely, but of faith: Who would reſt on him for life, whom he feels wounding, even to Death? Yet, *Though he kill me, ſaith Job, I will truſt in him, Job 13. 15.*

*Obſerv.*

To their practice, let us add the conſideration of defects in this kind ſeverely puniſhed; in Moſes, *Num. 11. 13, 20, 21, 22.* The incredulous Prince, *2 King. 7. 1, 2, 17.* *Zachary, Luke 1. 18, 20, 22.*

In a word; In Believing there are four degrees, one more excellent then another. 1. That which is exerciſed in ſufficiency of means. 2. Where the means are weak, and improporionate to the promiſe. 3. In the want of means. 4. Where are means ſtrongly oppoſing the accompliſhment of the promiſe; this the higheſt degree of faith, ſo commendable in Abraham.

Brethren, we all profeſs our ſelves the ſonnes and daughters of Abraham, *Gal. 3. 29.* His children we are, if we walk in the ſteps of his faith, *John 8. 39.* and labour therein to reſemble: Let us be exhorted, not onely in believing, but in the very meaſure of faith, to hold correſpondence; above hope, yea, againſt hope, to believe in hope; above ſenſe, yea againſt ſenſe, to believe what the Lord hath promiſed.

*Uſe.*



There fall out times with Gods children, when if we shall make sense, or naturall causes the measure of faith; a thousand to one, but we are swallowed up of despair: The Lord sometimes writes bitter things against us, and makes us possess the sinnes of our youth; seems to surcharge Conscience with imputation of those sinnes, the pardon whereof he commands us to believe: What shall a poor soul do, in this case, to keep it self to the task of faith? Surely, what thou feelest God to impute, believe he will pardon to thy repentance, for so runs the promise.

There are times, when we may feel decayes of grace, and declinings in obedience; yet, sith it is his promise to give perseverance, without interruption, believe thou shalt stand, even while thou thinkest, thou art falling, &c.

Helps to stablish faith, in this kind, are these. 1. To rest on the naked promise of God. 2. Consideration of the transcendency of Gods power, able to work without, above, yea against nature, to do (as \* Paul speaks) exceeding abundantly above all that we can ask or think. 3. Observation of the Lords dealing with others, or our selves, accomplishing his promises, beyond all expectation.

The second commendable specialty in Abrahams faith here mentioned, is his prudence in believing: according to that which was spoken.

Whence learn we, That the rule, and measure of a wise mans faith, is the word of God; so that, all the Lord speaks, must be believed; onely what he speaks, must be believed: And in this generall, we, and Papists accord: The rule, and object of Christian faith, is *Veritas prima*; and the *adequatum obiectum* of faith, is the Word of God: But that word, say they, is of two sorts: *Scriptum, & Traditum*; *Written and Traditionary*: Both these together make us a perfect rule of faith; Scripture without Tradition, is *regula*, but *par:ialis*.

That which is taught for Gods truth, in our Church, is this; That the Scripture contains doctrine, and direction all-

*Ephes. 3. 20.*

*Observ.*

*Bellarmin. de  
verb. Dei non  
scripto lib. 4.  
cap. 12.*

all-sufficient for faith and practice, necessary to salvation; so that there is no more to be believed, or done, upon pain of damnation, then what is contained in the written word of God: For explanation; the contents of Scripture we conceive to be not only what is here immediately, and in exprefs terms taught; but all whatsoever may thence be deduced, by just and necessary consequence; out of generals, causes, equals. &c. Our arguments are these; 2 *Tim.* 3.14.15. The Scriptures, saith *Paul* to *Timothy*, are able to make thee wise to salvation; to make the man of God perfect, thoroughly furnished unto every good work: Afford they us wisdom sufficient to salvation? therefore they contain doctrine sufficient for faith, and practice: And that there may be no place for that idle evasion of our adversaries; limiting the sufficiency of written doctrine, to what is necessary for Laiques: Both *Timothy* was a Bishop, and him they were able to make wise to salvation; and generally, saith the Apostle, they completely furnish the man of God, that is, the Minister, to every good work of his calling.

Our Second argument is this; The written rule of practice, we are sure is perfect; both for that the Lord gives so strait charge, to add nothing thereto, *Deut.* 4.2. *Prov.* 30.6. *Rev.* 22.18. and because there cannot the duty be named, which the Law of God prescribeth not; nor the sin thought of, which it forbids not: May we think to evade this testimony, with that Nicety of *Bellarmino*; add not by depraving the sense; nay, as appears by the Lords own often reproof of doctrines of men, in matter of his worship, *Isai.* 29.13. and his heavy judgments on those that altered but circumstances of his prescripts, *Levit.* 10. additions, as well by new prescripts, as by false glosses, are here forbidden.

May we think, the rule of faith is left more at randome, and uncertain: How then doth *Paul* so resolutely denounce *Anathema* to him, that shall teach any other thing, then

*Bellarmin. lib. 4.  
cap. 11. ubi  
supra.*

*Irenæus, ad-  
vers. Hæres.  
lib. 3. cap. 1.*

then what they taught, and the people received, *Gal. 1. 8.* Perhaps, they will say, under their doctrine of faith comes chiefly, what they delivered in Preaching, by word of mouth. *Ans.* Hear *Irenæus* : *Evangelium quidem tunc præconiauerunt, postea vero per dei voluntatem in scripturis nobis tradiderunt fundamentum, & columnam fidei nostræ futurum* : yea, and for their own rule of preaching, it is *Pauls* protestation ; It was no other, then the Scriptures of *Moses*, and the Prophet, *Act. 26. 22.*

· Lastly, If there be, and have been ever so necessary use of tradition, to direct us in matter of faith, and practice ; I wonder much, that our Saviour, and his Apostles, never in any point of faith, aliedg tradition, but Scripture for evidence : It is written in the Prophets, Psalmes, *Moses*, &c. I finde often : It is come to us, by tradition from Elders ; I finde never for allegation of Christ, or his Apostles.

*Tertullian, ad-  
vers. Hermo-  
gen.*

To these Reasons, Let us add the consent of some Ancients : *Tertullian* ; *Adoro scripturæ plenitudinem, quæ mihi & factorem manifestat, & facta : In Evangelio vero amplius & Ministrum, atq; arbitrum, rectoris invenio sermonem : An autem de aliquâ subjacenti materiâ facta sint omnia, nusquam adhuc legi : Scriptum esse doceat Hermogenis officina ; si non est scriptum, timeat va illud adjicientibus, aut detrahentibus destinatum.*

*Aufust. de  
Doctr.  
Christia. lib. 2.  
cap. 9.  
Contra Iitem.  
Petilian lib. 3.  
cap. 6.*

*Augustinus* ; *In his quæ aperte in scripturis posita sunt, inveniuntur illa omnia, quæ continent fidem, moresq; vendi.*

*Idem*, sive de Christo, sive de ejus Ecclesia, sive de quacunque aliare, quæ pertinet ad fidem, vitamq; nostram, non dicam, si nos, nequaquam comparandi ei, qui dixit, licet si nos : sed omnino quod secutus adjecer, *Si Angelus de calo vobis annuncianerit, paterquam quod in scripturis legalibus, & Evangelicis accepistis, Anathema sit* : Heaps of such like testimonies of Fathers, are everywere occurrent amongst our Divines,

It were strange, that in their own School, this doctrine should be taught, yet *Scotus*, and those that follow him, maintain this position: That *cognitio supernaturalis, necessaria viatori, tradita est sufficienter in sacra Scriptura*; Their Reasons; *Sacra Scriptura tradit, quid sit finis hominis, puta visio, & fruitio dei; & determinat quae sunt necessaria ad illum finem consequendum, scil. Mandata: declarat etiam proprietates substantiarum separatarum, quantum est utile viatori nosse. Igitur.*

*Dico illa omnia scripta esse ab Apostolis, quae sunt omnibus necessaria.* Bellarm. *de verbo dei non scripto, lib. 4. cap. 11.*

Some chiefe of their arguments shall be propounded: If Scriptures be sufficient, either the whole Canon of Scriptures joyntly taken, or the severall parts: but neither the whole, because some parts are lost; nor the severall books. *Ergo.* Answers are given to the *minor*; that both the whole is sufficient, and perfect, according to perfection requisite for the whole; and the parts also perfect, according to perfection of parts: That some parts of the Canon are lost they are not able to prove; their instances being all, either of writings not canonically, as some of *Salomons Songs*, and *Proverbs*; or else parts of Scripture extant, though not under the names of those, to whom they are assigned; as those ascribed to *Nathan, Abia, & Iddo*: For fuller answer, Let us consider that the question is, touching Scriptures now extant: Whether the Scriptures we have, be a sufficient rule of faith and practice?

How impertinent is it, to tell us that part of the ancient Canon is lost; which though it were yielded, impeacheth nothing of the truth of what we hold, concerning full perfection of Scripture now extant, for the Church that now is, and shall be to the end of the world.

Our conclusion is this; Since the days of *Moses*, there never was wanting to the Church, a written Canon completely sufficient for the times of the Church; sometimes

it

*Scotus, &  
Nic. prolegom.  
in sent. q. 2.*

it was more narrow ; sometimes more large : ever perfect, *secundum tempus* , as *Lumbard* distinguisheth ; never defective in any necessary point of faith, or practice.

Their Second argument, is from induction of particulars, necessary to be believed, or done, which yet are not contained in Scriptures ; as that there are some books of Divine inspiration ; that these now bearing that credit are they, that they have such Authors, as they pretend, &c. None whereof are taught in Scripture : *Ans.* For this last, of the certainty of Penmen, whose names they carry, this that we answer : First, That many of them give testimony to their Authors. Secondly, That the ignorance of the Penmen, impeacheth nothing of the fulness of necessary knowledge : It sufficeth, that we know, they have God for their Author, though his secretary, or scribe be to us unknown.

*Scotus, in  
Prolegom. ad  
Magistum.*

As for their other particulars ; That we know not the Scriptures to have proceeded from God, but only by tradition : Hear their own *Scotus*, and his followers, convincing all that question of the Heavenly Author of them, or any part of them, by Scriptures themselves : His arguments these. 1. Propheticall pronunciations all verified by events. 2. Perfect concord, and consent of scriptures. 3. Credit, and candor of the penmen. 4. The reasonableness of the things therein contained. 5. The unreasonableness of errors, and heresies in things, wherein they oppose the doctrines of scripture. 6. The stability of the Church, professing doctrine of Scriptures, and punishments of those opposing it. 7. Clarity of miracles, &c. These and the like hath *Scotus*, as arguments, in his judgment, sufficient to stop the mouthes of any Atheist, or Heretique, that shall question their inspiration from God.

And I will boldly say, The Scriptures carry as express characters of a divine author; as the creatures, of the power, or wisdom of the Creator : The Doctrine so holy, so majesticall, so divinely powerfull to humble, to comfort,

to convert the soul . that it is as absurdly questioned, whether God be the inspirer of Scripture, as he is the maker of Heaven, and Earth : There is no creature so high, or low, but carries this inscription , *Deus me fecit* ; No Scripture, nor sentence of it, wherein a man, not blind, may not read this Title, *Deus me inspiravit*.

It is vain to object, that sundry have questioned this principle; For so have many done Gods Creation of the world: such *quere's* arise out mens blindness, to which, the clearest things are questionable.

For other particulars, they are either expressly, or by implication, taught in the Scripture, if necessary; or else, are such points of faith, or practice, as in the conclusion are inquireable; For that of infants Baptism, Scripture prescribes in Generalls Principles equivalent ; For that of the blessed Maries perpetuall Virginitie, *post partum*; a point that we piously believe, according to some probabilities of Scripture; No matter of such weight, as that the doubting, or deniall thereof should shunt us up under condemnation.

To leave these men, to their vain faith, and conversation, taught by their fathers traditions, from which Christ with his blood hath ransomed us, 1 *Pet.* 1. 18. Let us in matter of faith learn *Abrahams* prudence, believe according to that we know the Lord hath spoken: And this rule let us remember ; it is partiall infidelity to deny credence to any thing delivered in Scriptures ; Fancy, not Faith, to believe as Gods truth, what he hath not in Scriptures revealed unto us.

And here, I cannot but take notice of the folly of many amongst us, Wise, it may be, in their generation, wiser in their own conceit ; Their profession is this, in the point of believing; They had rather believe too much, then too little: and, in that sottish resolution, how many gross errors drink they in, almost to the bane of their souls? It calts to mind that fable should I call it, or story rather; of a woman in the dayes of Popish darkness, accused to her Confessour, for denying

denying Christs carnall presence in the Sacrament; that being charged by the Prielt with that point of heresie, made answer for her self, That she never made question of any such matter: And believest thou indeed, saith her Confessor, that Christ is there present, Flesh, Bloud and Bone, as he was born of the Virgine? Not He onely, saith the woman but his blessed Mother also: *O Woman*, replies this Seraphicall Doctour, *great is thy faith*: or rather, *O man*, great is thy impious folly to approve as points of faith, such sottish dreams: a just parallel for our men so superfluous, and supererogatory in matter of believing.

But now proceed we in the Text.

VERS. 19, 20, 21.

*And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarahs Wombe.*

*He staggered not at the promise of God through unbelief: but was strong in faith, giving glory to God:*

*And being fully perswaded, that what he had promised he was able also to perform.*

**T**He next commendable property of *Abrahams* faith, is the strength of it; set out in an *Antithesis*, and heap of words; Not weak, but strong, and fully assured. 1. By removing certain effects of weak faith from *Abraham*; as, 1. Consideration, and looking down upon things that opposed the promise, and might hinder faith. 2. Doubting, or debating of the promise. 3. By the means supporting, and strengthening faith; the truth, and power of the promiser: This is the sum; these the particulars, of this passage.

*Sense.*

For sense of the words; Sundry questions offer themselves to be discussed.

First, was *Abrahams* faith so perfect, that in it was no weakness, no doubtfulness at all?

*Answer.*



*Ans.* So *Origen*; so *Papists* often, in question, touching perfection of righteousness: The truth is, great things are here given to *Abraham*, in this point of believing. Now, whether this strength of faith should be conceived comparatively; or limited to the particular Article now in hand, may be some question. This once is evident in the story of *Abraham*; that however firm his faith was, touching this particular, at some time; yet in other things, he bewrayed some incredulity; and at other times, as *Cajetane* conjectures, was not without some doubtfulness of this promise. Now, what, when it is yielded, *Abrahams* faith was, at sometime, perfect, in respect of this particular promised? The Law to justification requires an universall perfection of all virtues as well as of faith; and in faith, perfection not onely in respect of some particulars; but of all truths revealed; and that, not at sometimes onely, but perpetually, without interruption. *Gal.* 3. 10.

*Cajetan. ad loc.*

A second *quare*: How faith *Paul*, *Abraham* considered not his body dead, &c. When as *Moses* bringeth him laughing at the promise, *Gen.* 17. 17. and enquiring, as it should seem, of the likelihood of it; *Shall a child be born to him that is an hundred years old? and shall Sarah that is ninety years old, bear?*

*Ans.* *Cajetane* answers, That the *quares* of *Abraham* recorded by *Moses*, were made, whiles yet the Revelation was not so clear unto him; and issued, not so much from doubtfulness of the thing, as from desire to be informed, whether the words bear the sense, that their sound purported; *Pauls* speech is to be referred to the time, when the Revelation was complete, and the sense thereof distinctly understood; conferre, *Gen.* 17. 17, 18.

What if we say, *Pauls* meaning is this? He considered not these impediments, out of doubtfulness of the promise; but as admiring the power, and great grace of the Promiser, intending him a favour, that must be accomplished, against the course of nature: saith *Augustine*, *Riserat pater. quando*

Auguſtin. de  
Civ. dei lib. 16.  
cap. 31.  
& ſuper Gen.  
qu. 36.

ei promiſſus eſt, admirans in gaudio; riſerat & mater, quan-  
do iterum promiſſus eſt, dubitans in gaudio. The ſame Au-  
guſtine, to like purpoſe, enquires, Why the Lord reproves  
Sara's, and not Abrahams laughter? and thus answers;  
*Quia illius riſus admirationis, & latitiæ fuit; Sara autem  
dubitationis:* So much force is there in the (grounds) of our  
actions, to determine them, either to good, or evil.

Auguſt. qu. 35.  
ſuper Gen. &  
de Civ. Dei,  
lib. 16. c. 28. &  
contra Julian.  
Pelag. l. 3. c. 11

The third *quare*; How ſaith Paul of Abrahams body,  
it was dead, that is, deſtitute of generative vigour; when as  
ſo many years after, he had many children by Keturah, Gen.  
25. 1, 2. his ſecond wife after Sara's death? Anſw. Au-  
guſtine in many places propounds this doubt, and aſſoys it:  
The ſumme of his ſolution is this, Firſt, that it was dead in  
reſpect of Sara's body. decayed by age; not ſo in reſpect  
of a younger woman, alledging to that purpoſe the judge-  
ment of Phyſicians. *Emortuum corpus non ita intelligen-  
dum eſt, ac ſi omnino nullam vim generandi habere poſſet, ſi  
mulier juvenilis ætatis eſſet; ſed ſecundum hoc emortuum, ut  
etiã de proſpectioris ætatis muliere non poſſet.* His ſecond  
anſwer this: That Abrahams bodie was dead, until ſuch  
time as the Lord was pleaſed to put new vigour into it; as  
he did for the begetting of Iſaac; and that the ſame gift of  
generation continued, after the death of Sara, for beget-  
ting of other children of Keturah: we have both in ſumme;  
Abrahams body was dead through age, *ut ex illius ætatis  
ſæminâ gignere non valeret, qui tamen & ipſe de adoleſcen-  
tula valeret, ſicut poſtea de Cethura valuit; quamvis & il-  
lic dici poſſit, ſecunditatis munus in eodem perſeveraſſe, quod  
acceperat ut naſceretur Iſaac.*

Obſerv.

The difficulties thus rid, let us now ſee what we may ob-  
ſerve for our further profit. Where firſt offers it ſelf that  
diſtinction of faith, according to the divers degrees, and  
meaſures thereof in believers: There is weak faith, and ſtrong  
faith, there are men of no faith, as infidels; men of weak  
faith as novices, men ſtrong in faith as was Abraham, Matt.  
14. 31. O thou of little faith, ſaith Chriſt to Peter: Mark.

15. 28. *O woman, great is thy faith*, faith our Saviour to the Canaanitish woman: Christ found not so great faith in Israel, as in the Centurion; some in Israel, not so great as in an alien.

The greatness or smallness of faith, is three ways considered: 1. In respect of the things to be believed; so, it is more or less, according as things believed are more or less in number. 2. According as things believed are more or less distinctly conceived; the more implicate faith is, the less it is; the more explicate, the greater. 3. According as the assent to things believed, is more or less firm; more or less free from doubting: and in this last sense we must conceive the Apostle; *Abraham* strong in faith, because he doubts not of the promise.

Questions here offering themselves are these: First, whether weak faith have in it justifying virtue? or, Whether a man weakly believing, have title to justification, according to the Covenant? *Ans.* Weak faith, if true, gives title to justification: our Saviour speaking of faith miraculous, faith; The least degree of it, even the grain of mustard seed, is available to miracles, even of greatest nature; it holds proportionally of faith justifying, to the uses whereto it serves; the least measure is of force to justification. 2. Add hereunto, that it is not the greatness of faith that justifieth: Faith as it is a virtue, or gift in us hath not justifying virtue; but as it apprehends the righteousness of Christ, whereby we are justified; which apprehension may be as true in him, that believes weakly, as in him, whose faith is more firm. 3. It is not to be forgotten, that as the defects of other gifts, and parts of obedience are covered with Christs perfection, so that they hinder not justification; so is also the imperfection of faith.

Luke 17. 6.

Secondly, it may be demanded; How we may discern our faith to be true, while it is weak? *Ans.* It is true, if 1. It strive against doubting, and infidelitie. 2. If it be careful to get strength by means that God hath sanctified,

*Luc. 17. 5. Mar. 9. 24. 3.* If that weak perſwaſion we have of Gods love, and pardon of our ſins, breed care to purifie our hearts, and to pleaſe God, *Aſt. 15. 9.*

The next point in the text is, the ſignes of ſtrength in *Abrahams* faith, two in number: Firſt this, That he conſidered not the oppoſition in courſe of nature made againſt the promiſe. 2. That he doubted not of the promiſe, nor debated the matter, how it could have accompliſhment. For the firſt, Whether we conſider it as a ſigne, or as a means of *Abrahams* firmneſs in believing, is not much materiall. It is no ſmall ſigne of ſtable faith, to paſſe by notice of things that oppoſe Gods promiſe; and a great means to ſtabliſh faith, the withdrawing of our minds from beholding the things, that may hinder the accompliſhment of Gods promiſe. This once is clear, that the firſt ſtep to incredulity, is the looſing of our thoughts, to rove towards things oppoſing Gods promiſe; and demitting our minds to behold the impediments of ſecond cauſes: Thus ſell *Zachary* increduloſly to queſtion the promiſe of God, whiles he conſidered his own, and his wifes old age, diſabled (as he thought) for procreation, *Luc. 1. 18.* Thus *Sarah* in like ſort, *Gen. 18. 12.* thus *Moses*, *Num. 11. 21.* Thus Gods children, at this day; Their ſins great, therefore not capable of pardon: Corruptions ſtrong and ſettled by evil cuſtome, therefore not poſſible to be mortified: Grace ſmall, temptations many and violent; therefore perſeverance impoſſible.

*Uſe.*

It is our wiſdome, and will be our comfort, in this particular, to hold ſemblance with *Abraham*; where we have Gods promiſe, ſeem it never ſo incredible, reſt in it; and that thou mayeſt ſo do, beware how thou give way to fleſh and bloud, drawing down thy thoughts to the courſe of nature. To many, yea moſt, of the promiſes made to us in Chriſt, gainſaying we ſhall find in nature; reaſons of believing, onely in the power, truth, and goodneſs of God; and in the merit and obedience of Chriſt, the ratifier of the promiſes, *2. Cor. 1. 20.*

The

The second signe of *Abrahams* strength in faith is, That he doubted not of the promise; where also the generall cause of doubting is expressed, that is, unbelief. Touching the sense see the former explanation.

The points we have here observable: 1. A difference betwixt faithlesness and doubtfulness; such as is betwixt the Cause and the Effect: Not every one that doubts, is faithless, though doubting argue some measure of unbelief: A man merely faithless denies all assent to truth propounded; in doubtfulness is some assent, though not without fear, that the contrary may be true.

I observe it the rather, respecting the weakness of some amongst Gods Children, that perplexed with doubtings pass censure of meer faithlesness upon themselves: Saith our Saviour to *Peter* doubting. \* *oh thou of little faith, wherefore didst thou doubt?* Doubtings argues weakness of faith, not a nullity of believing.

\* Mat. 14. 31.

A Second point observable. is the fountain of doubtfulness, and that is unbelief; doubting is a fruit of unbelief; so far as we are doubtfull, so far are we faithless: from faith proceeds nothing but certainty; wavering therefore issues from want of faith.

If any demand, whether such as doubt may be presumed to have faith? *Ans.* Doubtfulness, though it agree not to the nature of faith, yet may meet with faith in the same subject. Why not, as well as other corruption with grace? Flesh with spirit, knowledg with ignorance, rebellion with obedience hard-heartedness, with remorsefulness, &c. So hath God tempted all gifts of the spirit in us, that their contraries are abated, not abolished: Whence issue in Gods Children acts not of grace only, but of corruption also; yea, in the same act of Gods Saints, a spice of corruption, as well as a relish of grace, see *Rom. 7. 23. Gal. 5. 17.* And, as the argument is ill, there is (some) rebellion, therefore (no) inclination to obedience; some corruption, therefore no grace: so as ill followes it; there is some doubtfulness,

doubtfulness, therefore no faith : But, though this be true, yet doubtfulness hath no other fountain, then unbelief.

And it serves, first, to shew the vain contentment, and self-pleasing, many through misprision, conceive from their doubtings; even hence concluding the sincerity of faith, from the sense of doubtings.

Their error I would gladly reform, and it springs from hence : We say, truly it is presumption, not faith, that's never encountered with doubtings; and they have no faith at all, that never had conflict with infidelity : though this be true, yet in doubtfulness simply none hath comfort, because it is a fruit of infidelity. The sense of unbelief is occasionally comfortably; and striving against doubting; is a sign of faith; in this thou hast no comfort, that thou doubtest; but this is the comfort, that thou seekest thine unbelief, bewailest it, and strivest against it, *Mar. 9. 24.*

Secondly, It serves to admonish us, to strive against doubtings, and to pray with the Disciples, *Lord help our unbelief, Luk. 17. 6.* The root is bitter, out of which it grows; the vice, most dishonourable to God, most discomfortable to our selves, unbelief. 2. This banes our prayers, and makes them return empty from our God, *Iam. 1. 7.* 3. Breeds wavering in Christian profession, and practice. *vers. 8.* 4. In a word, makes all duties flow coldly from us, whilst we question Gods power, or will, to reward them. 5. Dishonours the promiser, by questioning his ability, or readiness to perform what he hath promised : And, that is it, which in the contrary comes next to be treated.

From the signs of strength in *Abrahams* faith; the Apostle passeth to the effect thereof, *He gave glory to God, by such his believing.*

*Giving glory to God*] We may not so conceive, as if any reall access of glory came to God, by *Abrahams* believing; he is for gloriousness *αὐτάπαις*; and no reall addition, or diminution comes to his glory from the creatures of him-  
self

self, and in himself he hath all perfection of glory; before the worlds were; his wisdom and power, the truth were in him, in the same infinite measure, as now by his works he procures not glory; but either manifests, or communicates it to his Creatures: But we are said to give him glory, in way, either of acknowledgement, or publication: so Abraham, by believing, gave glory to God, inasmuch as thereby he acknowledged the power, and truth of the Promiser.

The point to be observed, is; How glorious a thing it is to God, firmly to believe, and rest upon his word: I know not, whether by any one Duty, God reap more honour, then from this of believing; His power, his truth, his goodness, his mercy, Attributes that the Lord counts most glorious to himself, and desires ratherest to be acknowledged amongst men, by believing we acknowledge: Yea, if there be any other office, and duty, whereby Gods glory is published, and occasionally acknowledged by others, from faith it issues; Profession, Patience, Love, Mercy, or if there be any other virtue, by exercise whereof men are excited to glorifie God; From Faith they all flow, as from their fountain: And I marvell not at the Lords so fore indignation against *Moses* his friend, for not sanctifying him, by believing; read *Deut.* 32. 51. *Num.* 20. 12. and, 27. 14. and, 11. 21, 22, 23. a greater dishonour he could scarcely have done to the majesty of God: Faith thinks highly of God, Incredulity abaseth him.

By this we may take occasion to judge of that doctrine of Doubting so much commended by adversaries to Gods people, as more honourable unto God, then is ours of assurance: That we may not seem to wrong them, let us understand, that Generall faith they allow to be undoubtfull; Faith speciall they make the *Lutherans dream*, having no ground at all in the word of God: their meaning is, that what is in generall taught, touching the power, and truth of God, in fulfilling his promises, must and may be believed with undoubtfull faith; For our particular, to believe, that



to (us) he will give Remission of sinnes, perseverance, and life eternall; they teach the performance to be to the ordinary rate of Gods children, impossible, and groundless; the attempt arrogant and presumptuous: Hope it we may. out of a probable conjecture; believe it we may not, as out of infallible evidence: Hence are those often commendations given to a course holden betwixt doubtfull Hope, and slavish Fear, in our passage towards Gods kingdome. Where, First, I demand; Whether there may not, or ought to be speciall Faith of Gods Power? my meaning is, whether a man be not bound to believe, that God can pardon his personall sinnes, and give him life eternall? and whether the doubting thereof, in respect of our Persons, be not censurable of unbelief? It is truly said, *Cain* sinned more, by despairing of Gods mercy, and denying his power to forgive his sinne, then in embruing his hands in his brothers blood. speciall Faith then there may, and ought to be touching Gods power to perform his promise. Let us see, whether like faith ought not to be concerning Gods truth, and Will to perform it: 1. Commandment is given to pray for pardon of our own sinnes, to pray for perseverance, and life eternall; and a requisite condition in available prayer, to believe, not onely that God can, but that he will give what we pray for; see *Mark* 11.23. *Matth.* 21.21. *Jam.* 1.6.7. How then is it a point of arrogancy, to endeavour speciall faith? 2. Besides this, What dishonour is this to the spirit of God, not to believe his testimony given in our hearts, *Rom.* 8. 16. shall we say, It is of Generalls onely? Hear *Bernard*; *Si credis peccata tua non posse deleri, nisi ab eo cui soli peccasti, bene facis: sed adde adhuc, ut & hoc credas, quia per ipsum (tibi) peccata donantur; hoc est Testimonium quod perhibet in corde nostro Spiritus Sanctus, dicens; Dimissa sunt tibi peccata tua:* More I add not, upon this occasion; onely I say, If to rest on Gods word be a thing so Honourable to the Promiser; to doubt of his promise, is to derogate from his glory: whether the doubt be of his Power,

*Bern. de Annunciat. Ser. 1.  
Augustin.  
Mammal. c. 24.*

or of his Will; of the Generall, or for our own Particular.

Let all Gods children, to whom God hath given repentance, take notice of their doubtings, as things dishonourable to God, and derogatory from the glory of his power, and truth, and mercy: What, when God proclaimeth pardon even to bloody sinnes repented. *Isa. 1. 18.* shall we question, whether in mercy he can or will forgive the sins we have forsaken? when he hath ratified all his promises in the blood of his Sonne, *2 Cor. 1. 20.* shall we question, whether he mean sooth, in promising his children pardon, protection, perseverance, or life eternal? God forbid! I say not, we can at all times, free our selves of doubtings: onely I advise to take notice of them, as of sinnes, not of lightest nature; detracting so much from the glory of the power, or truth, or goodness of the promiser. It follows now in the Text.

*And being fully assured, or perswaded* ] The strength of Abrahams faith the Apostle hath before declared, by removing from him the effects, and signes of weakness in believing; the same he here shews positively, setting down the property, and nature of faith in her strength, and ascribing it to *Abraham*.

In the words are two things. 1. The measure of *Abrahams* perswasion; He was fully assured. 2. The matter subject of his perswasion; or, the Proposition to which *Abraham* thus fully assented; That what God had promised, he was able to perform: where we may also conceive to be implied the grounds of *Abrahams* so firm believing. The promise, and power of God.

From the First we observe; That faith in her strength, and perfection hath firmness, yea fulness of assurance: others otherwise conceive the note, and thus collect, That fulness of perswasion is of the nature, and essence of Faith: That none of Gods children erre to their discomfort, thinking they have no truth of believing, because they want fulness of perswasion. thus much understand: That in exact defini-

*Observ.*

*Beza.*

*Parrens ad loc.*

*Calvin. Instit.*

Use.  
Augustin.  
Epist. 29. ad  
Hieron.

ning, the custome is, to consider virtues, &c. Abstractly from their subjects. 2. In such abstraction, to express their nature in terms, importing their greatest excellency, and perfection. 3. Virtues morall, and Theologicall they describe, not as they are in our practice, but as they ought to be, by Gods prescript: What now, if faith in (us) be doubtfull? yet in it self, and according to its own nature, it is a full perswasion? What, though in the disposition, and beginnings it be wavering? yet in the excellency, and perfection it is of infallible certainty: What if our practice of faith be weak? yet God requires perfection of it, and our striving must be to perfection prescribed.

Thus let us use it: As an occasion to humble our selves for our doubtings; for that which *Augustine* saith of charity, is as true of faith; *perfectio illud quod minus est. quam debet, ex vitio est*: yet thus much withall, Let us not so far deject our selves, as to think we have no truth of faith, because we want perfection and fulness of assurance; yet may faith be in truth where that measure is not attained: See *Annot. ad vers. 20.* as the truth of humane nature in an infant, wanting the strength of grown men.

The matter of *Abrahams* perswasion followeth: That *what he had promised, he was able also to perform*: ] The points observable are, 1. That faith even justifying is an assent rather then affiance; having for his object *terminum complexum*; whereof see *Annot. ad vers. 3.*

2. Take notice of two speciall grounds for faith to rest on; the promise, and power of God; both joyntly considered establish faith; sever either from other, thou makest faith either phantastickall or wavering. Hereof see *Annot. ad ver. 17.*

#### VERS. 22.

*And therefore it was imputed to him for righteousness.*

**T**He fruit of *Abrahams* faith is here expressed, that is his justification: The depravations of this Scripture by Adversaries

Adversaries are many. Let us briefly take view of them : The first is from the illation; *Therefore it was imputed, &c.* Hence they collect, that faith avails to justification virtuously, and by way of merit: Man is justified by faith, not because it apprehends the promise but because it obtains remission of sinns, & *suo quodam modo etiam mereatur*: how infer they the conclusion out of this Scripture? The Apostle in this place, faith *Bellarmino*, sets down the cause why *Abrahams* faith was reputed justice, to wit, because by believing, he gave glory to God; therefore for the merit of that faith, he justified *Abraham*.

*Bellar. de just.  
lib. 1. cap. 17.*

Where, first, let us weigh how they utterly crosse the intention of the Apostle in his whole discourse; which is, to exclude all merits of men from justification: can we imagine he excludes the merit of other works, to substitute the merit of faith? 2. Besides that, it is easily observable, that the Apostle maintains a continuall opposition betwixt faith and merit; as *ver. 4.*

To their argument thus we answer; That the Apostles illation indeed implyes a sequel of justification, upon the performance of faith; yet none such as is caused by the merit, and excellency of the gifts or work of faith, above other works: and this is that deceives them; that they can conceive no connexion betwixt our offices, and Gods benefits, but what the worth and merit of our performances causeth.

Know we therefore, 1. That there is an infallible connexion betwixt faith and justification, so that every one believing, is without faith justified. But 2. If the reason of this connexion be demanded, it is apparently Gods covenant and promise; therefore shall every believer receive remission of sinns; because so runs the promise in the covenant of grace, Believe, and thy sinns shall be forgiven: *Augustines* speech for the generall, let be remembered; *Debitor factus est Deus, non aliquid à nobis accipiendo, sed quod ei placuit promittendo*: *Abraham* believed, and was therefore justified: the cause

*August. de  
verb. Apost.  
Serm. 16.*

if we seek, is the promise of God, not the worth of his faith; which 1. Is a duty. 2. Gods gift. 3. In us imperfect.

And if *Abrahams* faith were the meritorious cause of his justification; I demand, whether as faith, or as such faith? that is, whether in respect that he believed; or in respect that he believed in this full measure, was he justified? If in respect of his measure, then methinks it will follow, that only such measure of faith sufficeth to justification; & so the disciples of Christ so doubtfull and wavering in many main, articles till after Christs ascension, must be reputed, for that time, unjustified: If faith simply, in what measure soever, then can it not be meritorious; sith in the beginnings, it is so full of imperfection: Thus I conclude, Faith is an antecedent, no cause properly of justification; justification a consequent of believing; no effect issuing out of the virtue, and merit of faith; the particle (*Sed therefore*) notes not the cause of the consequent, but of the sequel, or consequence, faith a learned Divine.

Their second collection is this; That faith justifying is a generall faith, whereby we assent to the truth of Gods speeches in generall, and no such speciall faith or affiance, as Protestants require to justification. Their reason: The faith whereby *Abraham* was justified, was no other then this, A general perswasion of Gods faithfulness and power at large. *Ergo. Answ.* The question hath been largely handled, *ad vers. 3.* whither I refer the Reader.

To their argument thus I answer; their antecedent is untrue: *Abrahams* faith was not of Gods truth and power in generall onely; but of both applied to the particular promised. From these generals he concluded the particular touching the seed, in whom all nations should be blessed. In his believing, and the matter of it, we must conceive something propounded, and considered as a conclusion; something as an argument, or premisses inferring the conclusion; to both which *Abraham* assented: To the conclusion, by

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*Tvelcat. Instit.  
de justifice.*

*Rhemens. ad  
loc.*

*Bellarmin. de  
justif. lib. i.  
cap. ii.*

virtue of the premisses; The conclusion was particular, I shall have a seed, in whom all nations, and my self also shall be blessed. The premisses these; God that hath promised is faithfull and able to give it. In respect of the premisses, his faith is generall: In respect of the conclusion, particular, as we see.

In like sort, we conceive the faith of every justified man to proceed; from generalls to their own particular, and to the particular, by virtue of the generals: Assent they yield to generals, but with reference still to particulars. For example; That which for comfort of conscience cast down by the Law, they believe, is this particular conclusion; My sins are, or shall be forgiven me: How come they to believe this particular? *Answ.* By belief of generals: The sins of all that believe in Christ, are for Christs sake forgiven according to Gods promises in the Evangelical Covenant; therefore my sins are forgiven me, since I have received by grace to rest on Christ, for the pardon of my sins: so is faith justifying, Generall in respect of the premisses, Particular in respect of the conclusion.

Their third deduction: Faith concurs to justification, not as an instrument, but as the formal cause of our righteousness; For, *Abrahams* faith was imputed justice, &c. *Ipsa fides censetur esse justitia?* *Answ.* Whether whole justice or justice in part? They answer, justice in part; for, it is only *Initium justitia*, according to their conceit: The sense then must be this, absurdly: Faith is counted justice, that is, the beginning of justice: And *Abrahams* faith must be his justice, in part only; whereas the Apostle ascribes to *Abraham* whole justification in respect of his faith; or else, forgets the state of the question. For this Scripture, the sense is this; *Abrahams* faith was imputed to righteousness, that is, set on his score, or taken notice of so far that the Lord in respect of it, allowed him the esteem of righteousness; See *supra*, ad verf. 3, 4, 5.

The substance of Doctrine conceived in this verse, hath been already handled, ad verf. 3.

*BeHarm. de  
justif. l. 1. c. 2.*

*Sense.*

Pass

Pass we from it therefore, to the third member of the Chapter; the applying of all that hath been said, of *Abrahams* justification to us.

VERS. 23, 24, 25.

*Now, it was not written for his sake alone, that it was imputed to him.*

*But for us also, to whom it shall be imputed, if we believe on him, that raised up Jesus our Lord from the dead.*

*Who was delivered for our offences, and was raised again for our justification.*

*Theophylact.  
ad loc. quid  
nostra interest.*

**T**He passage to this last member, we may thus conceive: The Apostle supposeth some weakling thus to enquire: It is true, thou hast taught of *Abraham* that his faith was to him imputed to righteousness; But what is that to us? *Ans.* It was not written for him only, as matter of his glory, and privileged; but for us also, for our profit, and comfort.

The points of the text are three.

First, The use and comfort arising to us, from the records of *Abrahams* justification.

Secondly, The condition required of us, to the end we may share with *Abraham*, in the blessing of justification.

Thirdly, The Reason brought to assure us of like favour, in like faith, &c. for better confirming the comfort unto us.

*It was not written for him only, &c. but for us also.* Where first observe we, The method of conversing in the histories of the Saints; let it still be with reference to our selves, and our use, *They were written for us*; see Rom. 15. 4. Heb. 11. and 12. Their favours, for our comfort; their chastisements, for our terror; their vertues, to our patterns; their falls, for our caution.

And



And it is idle to conceit them, as encomiaſtical narrations of their glory only; Gods Spirit intended their records to our benefit.

A Second generall here observable, is, That Gods mercifull proceedings with his children are exemplary; he juſtified *Abraham* believing, he ſhall juſtifie us alſo, performing like faith: He pardoneth *Paul* repenting his blaſphemies, and made him a pattern to all that ſhall believe in him, to eternall life, 1 *Tim.* 1. 16. He ſaved *Noah* from the deluge; delivered *Lot* from the fire of Sodome: *Peters* inference, from theſe particulars. is this generall; God knows to deliver his, out of temptation, 2 *Pet.* 2. 9.

It is therefore a diſcomfortable miſpriſion of Gods Children in temptations, to conceive Gods favour, as the privileges of ſome eminent amongſt his Saints. and their great weakneſs, to ſtudy differences, betwixt themſelves, and others, in points of neceſſary comforts: For, to yield that there were, that had their ſpeciall prerogatives in ſome particulars; as Prophets to be taught by dreams, and viſions, and immediate inſpirations, &c. Yet in matter generally neceſſary for comfort of conſcience, and eternall ſalvation, what was vouchſafed one, may be expected of all. 1. The Covenant is made with all, without difference, with the leaſt, as well as with the greateſt, *Ier.* 32. 40. 2. The mediation of Chriſt available for all 1 *Tim.* 2. 4. of all ſorts, ſexes, nations, and ranks of men: God, is he the God of *Abraham* only? nay, even of his ſeed alſo: Chriſt, is he the Mediatour for Apoſtles only? nay, even for all, that the Lord hath given him out of the world, *Ioh.* 17. 9. Their is neither male, nor female. bond nor free, weak, nor ſtrong, but all are one in Chriſt Jeſus: The ſame blood of Chriſt redeemed all; the ſame love of God embraced all; the ſame ſpirit ſeals all, to the day of redemption; the impreſſion in ſome is more evident, then in others; the image all one, wherewith all are ſtamped. and thereby ſealed unto the day of redemption: The only thing that con-

Obſerv.

cerns us, is, to provide we reſemble in our behaviour ; the Lord we ſhall finde impartiall in his favours, if we be not diſſonant in our demeanure ; and that is the next thing the text leads unto : To us it ſhall be imputed, as to *Abraham*, believing as *Abraham*, in him that raiſed up *Jeſus* from the dead.

The generall inſtruction the text affords, is this ; That a man deſiring to partake the favours of the Saints, muſt be careful to reſemble the practice of Saints : Wouldeſt thou be juſtified as *Abraham* ? believe as *Abraham* ; pardoned as *Paul* ? repent as *Paul* ; delivered as *Lot* ? be righteous as *Lot* : The ſame God is a like to all in his bleſſings, that are alike to him, in their obedience.

There is a generation of men, enviously emulous of the priviledges of Gods Children, diſſolutely careleſs of their behaviour : Let my ſoul dye the death of the righteous, ſaith *Balaam* ; but the helliſh wretch cares not to live the life of the righteous : *Tantus eſt pietatis fructus*, (ſaith *Bernard*) *tanta juſtitie merces*, ut ne ab ipsis quidem non deſiderari queat impiis, & injuſtis. I would the conditions might ſeem as reaſonable, as the reward is glorious : But the complaint of that Father, who ſees it not fitting the times ? *quam pauci poſt te, o domine Jeſu, ire volunt, cum tamen ad te pervenire Nemo ſit, qui nolit* : Lord *Jeſu* ; How few are they, that are willing to go after thee, when as yet, there is no man but deſires to come unto thee ; as knowing, that at thy right hand there are pleaſures for evermore : *Et propterea volunt omneſte frui at non ita & imitari ; conregnare cupiunt, ſed non compati* : Hence is it, that all men would enjoy thee, but they like not ſo well to reſemble thee ; fain they would reign with thee, loath they are to ſuffer with thee : *Et mox mortem ſpiritualium optant ſibi etiam carnales, quorum tamen vitam abhorrent* : Brethren, like rewards, require like labours ; like favours, like duties : They fail not of *Abrahams* bleſſing, that follow *Abrahams* faith ; and let them never expect his comforts, that reſuſe

*Bernard. in  
Pſal. qui Ha-  
bitat. Ser. 7.*

refuse to resemble his virtues.

That for the Generall.

View we now the Words, wherein are two things.

First, The duty it self required of us, to the end we may share with *Abraham*, in the blessing of justification, believing in God.

Secondly, The object thereof, God set out here by a periphrasis, *who raised up Iesus from the dead.*

Sense ; *Believing in God*] The words thought not delivered in that form, yet import the condition required of us to justification, and are therefore well rendred, according to the sense, by some translatours ; If we believe, or, so that we believe.

*Sense.*

Some here conceive the Apostle to deliver us, the nature of justifying faith ; and to resolve us, that it is rather an affiance, or putting trust in God, then an assent, or giving credit to the truth of his promise. The question hath been largely discussed, *advers. 3.* Whether I remit the Reader.

We may better hence collect the necessity, of putting trust in God for righteousness to justification, then a description of the faith that justifieth : And that is it the Apostle directly teacheth ; that to justification, is necessary a relying upon God, through Christ, and putting confidence in him, for justification ; and withall, the infallible sequel of justification, upon our confidence, placed in God for that blessing.

As touching the nature of faith justifying, the Apostle intends not here to teach us ; yet shall it not be amiss, on this occasion, to propound some arguments brought for that conclusion ; as I heard them lately in conference with a friend, reverend for learning, and piety : His judgment was, that faith justifying was rather an affiance, and resting on Christ for righteousness, then a perswasion of Gods love in Christ, or an assent to the promises of the Gospel : His arguments these. First, Faith that justifieth, (be it

*Mr. J. D.*

what it will be) muſt needs go before juſtification it ſelf; ſo doth affiance, ſo not particular faith: For it muſt firſt be true, that God juſtifieth me, before I can believe it; and in order of nature, there is truth in the propoſition, before the aſſent is given to the truth of it. *Anſw.* The propoſitions of the Goſpel we may conceive, to offer themſelves to our minde, either in terms of the future tenſe; or, *ſub verbis de præſenti*, or *præterito*: As thus; God (will) pardon my ſins, and accept me to his favour for Chriſt; or thus, God (hath) pardoned my ſins. and doth accept me as righteous in Chriſt; accordingly, the aſſent thereto, is either as to a thing that ſhall be, or as to a thing already done: In the firſt obtaining of juſtification, the aſſent of faith is to the propoſition, *De futuro*; and that we are ſure had actual truth from everlaſting, concerning all thoſe that ſhall be heirs of ſalvation: The aſſent to the propoſition, *de præſenti*, or *præterito*, is, in order of nature, after juſtification: In time, for all that, they are *ſimul*; the propoſition, *de futuro*, is in nature before it: ſo ſoon as I believe that God (will) pardon, he pardons: Before I believe that he (hath) pardoned, he hath pardoned: And that I think may ſuffice to aſſoyl that doubt, ſo expertly and acutely contrived.

Befides this, they ſhould attend, that the affiance they ſpeak of, iſſues out of the perſwaſion, we have of Gods love to us in Chriſt; for who can relye on God for righteouſneſs and ſalvation, that hath not ſome perſwaſion, that God is a father to him in Chriſt? So that what argument concludes the precedence of confidence to juſtification; concludes much more a precedence of particular aſſent, out of Which, as out of a fountain, that affiance iſſueth: And howſoever it be true, that ſuch aſſent as is ſpoken of, receives ſtrength from our affiance; yet from it, no otherwiſe, then from other gifts of ſanctification; namely, as from evidences, and ſignes, and, as I may term them, qualifications of our perſons, and diſpoſitions as it were, to entitle

title us to the Promises; or rather, to evidence the title we have ( according to the Covenant ) unto the merits, and benefits of Christ.

The second argument was, as I conceived it, on this manner; To faith justifying all men are bound: To particular perswasion, of Gods will to pardon sins, all are not bound: For, God binds no man to believe an untruth: there are some of whom it never was, nor shall be true, that God will pardon their sins as Reprobates: *Ergo.* *Answ.* That which is ground of his Argument I confess I find amongst our Divines, more resolutely determined, then distinctly explained: Their conclusion is, that all men, even Reprobates, are bound to believe, that they are in Christ Elected to Salvation: These reasons seem to make against it: First, for that there are, and ever have been many, to whom the name of Christ, or the benefits in him conveyed unto us, were never known: And *Paul* seems to say of such, as sin without the Law, they shall perish without the Law; By proportion we may say, They that sin without the Gospel, shall perish without the Gospel; The not giving credit thereto shall not be imputed to their condemnation, in as much as it was never revealed unto them: By consequence therefore, there was no bond upon their conscience to believe it: Moreover, particular assent riseth from that particular Testimony of Gods spirit with ours, *Rom. 8. 16.* Which who can say to be vouchsafed to Reprobates? But yield, *ex abundanti*, that Reprobates at least in the Church are bound to believe it; What then? It follows thence, that God binds them to believe an untruth. *Answ.* An untruth in the thing, No untruth to them, except by their own default; because, that howsoever God hath revealed that there are some Reprobates; Yet reveals he to no man, in this life, his own Reprobacion: And as the rule of our actions is not Gods secret, but revealed will; so the rule, and measure of Faith is not truth secretted, but truth revealed: St. *Augustine* sticks not to say, that a man may will what is

*Zanch. de  
natura Dei,  
lib. 5. c. 2.*

*Rom. 2. 12.*

*August. Enchi-  
rid. ad Laurent.*

Iſa. 38.

contrary to the will of God, He means his ſecret will, and yet in ſo willing Not ſinne. For Example, A child in the mortall diſeaſe of his father, may deſire the life of his father; ſuch deſire the event proves contrary to the will of God; yet is no ſinne; becauſe Gods will revealed warrants ſuch deſire to us: Let us ſee, whether we may not find ſome ſemblance in the point of Believing: In *Hezekiah* his ſickneſs, the Lord ſends *Iſaiah* with that meſſage: *Thou muſt die*. An untruth in the event, and according to Gods ſecret purpoſe; yet can we doubt, but *Hezekiah* therein was bound to give credit to the Prophet? *Similiter*, To make full the answer: Thus let us conceive; Look as Gods promiſes are propounded to be believed of particulars; ſo, and no otherwiſe are we bound to believe them: how are they propounded? *Hypothetically*, rather, then *Categorically*; with limitation, rather then *Absolutely*; For Example, How am I bound my ſinnes ſhall be forgiven? To wit, *Hypothetically*, If I believe in Chriſt, and repent my ſinnes: How to believe, I ſhall be ſaved? To wit, *Hypothetically*; if I keep precisely the way that leadeth unto life: ſeparate the *Hypotheſis*, either in mine underſtanding, or practice, I am not bound to believe the Remiſſion of my ſinnes; nay, I am bound not to believe it: For, there is no mandate in the word, that tyes an impenitent ſinner, ſo continuing, to believe, that his ſinnes are forgiven; nay, there is ſomething equivalent to a mandate, enjoining, in ſuch caſe, to believe the contrary; inasmuch as God hath revealed, that he will not be mercifull to ſuch an one, as goeth on ſtill in his wickedneſs. The ſumme is this; Reprobates are bound to particular faith *Hypothetically*; *Absolutely* they are not bound: ſhall we ſay now, their binding to ſuch belief binds them to believe an untruth? Nothing leſs: For, it is true, of every particular, *If he repent, His ſinnes ſhall be forgiven him*: this is ever true, and thus onely are the promiſes propounded to faith of particulars: And it is never true, that God will pardon any mans ſinnes, except

except he repent, and believe the Gospel: Thus farre by the way, in answer to these Arguments; rather wittily couched, then soundly concluding the purpose: Let us now return to the Apostle, and from him learn. 1. That Confidence in God for righteousness through Christ, is necessary to justification. 2. That justification belongs to all relying upon God in Christ for righteousness: What should I belong? it is the testimony of all the Prophets, saith *Peter*, given unto Christ, that through his name, whosoever believeth in him, shall receive remission of sinnes, *Acts* 10. 41. and it is Christs own assertion: that, As, *Whosoever believeth on the sonne of God hath everlasting life*: So, *Whosoever believeth not in him, shall never see life, but the wrath of God abideth on him*, See *John* 3. 15, 16, 18. 36. Item, *1 John* 5. 13. Where fitly falls in the question, Whether any confidence may be placed in our works, or gifts of righteousness, for justification and salvation? For better conceiving the truth in this kind, know we, that there is a main odds betwixt these two questions. 1. Whether our confidence, and settled hope of salvation rise from our works? and 2. Whether confidence may be placed in our works?

The one for my part, I yield to them, in a sense, professing my self herein of *Lumbards* minde; that our hope ariseth, partly, from precedent works, though the term of merit I abhor: Thus conceive it, In hope and confidence, we must consider. 1. The habit, 2. The act, or exercise of it: The habit is miewly of Gods grace infused; the act ariseth in part, from presence and view of our obedience: The places are pregnant, *2 Tim.* 4. 1 *Ioh.* 3. 3. And *Bellarmines* reason is not to be condemned; the obtaining of salvation, depends chiefly on Gods fidelity; but in part also on our works of obedience: therefore, as hope were not certain, if we should do good works, and God were not faithfull; so neither can it be certain, if God be faithfull, and we neglect good works: And from this doctrine our best Divines are not abhorrent; all good works which are done

*Lumbard* l. 3.  
dist. 26. &  
*Bonavent.* ad  
Loc. Magist.

*Bellarmin.* de  
justif. l. 5. c. 7.



Zanch. in præ-  
cept. 1. cap. 13.  
De Spe.

done in true faith, avail to confirm faith of the glory that shall be revealed; faith *Zanchius*, *Non inficiamur*, &c. We deny not, but that by the gifts of God bestowed on us, our hope of obtaining the good things to come, and of having eternall life, is confirmed: And it is a truth, that *Thomas* hath (his term being mollified) *Spes dicitur ex operibus provenire, quantum ad ipsam rem expectatam*: For I demand, from what evidence conclude we, that we shall be saved, but from our obedience? In all the discourses tending to confirm our assurance, whether of faith, or hope; see if the *minor* must not be framed, out of presence of inherent righteousness: For instance, How conclude I, that Christ is to me Author of salvation? The proposition we have in *Paul*; *Christ is Author of salvation to all that obey him. Heb. 5.9.* The *minor*, my conscience must yield me, I obey him, else, can I not rightly conclude, that to me Christ is author of salvation: *Nullus recte sperat beatitudinem, nisi qui deo servivit, vel proponit deo servire*, faith *Bonaventure* truly.

Lumbard. qua  
supra.

The difficulty is onely, how our hope respects our obedience, whether as a cause of salvation, or as an evidence, and signe onely of our having title to salvation. Thus I think, we may truly resolve; though obedience be a partiall cause of hope, as hath now been said; yet it is an evidence, rather then, in property of speech, a cause of salvation. And in that sense, we may yield to *Lumbard* his description of Hope, mitigating one term onely: Hope is a certain expectation of future blessedness, arising from Gods grace, and works precedent: and, *sine operibus bonis aliquid sperare non spes sed præsumptio dici potest*. It is *infidelis fiducia*, faith *Bernard*, *cum videlicet in spe peccamus*.

Bern. fol. 31.

Belarm. de  
justific. lib. 5.  
cap. 7.

The other question nearly concerns the place; Whether confidence for salvation may be placed in our works? Here our Adversaries thus mince it: The chieftie of our hope, and confidence must be placed in God; yet in *bonis meritis, quæ verè talia esse compertum sit, fiducia aliqua collocari potest*

*est, modo superbia caveatur*: and again, sithence hope may be placed in our merits, if they be true merits, & *sobriè id fiat*: handsome cautions, and limits put to such a conclusion.

1. If they be true merits. 2. If it be done without pride, and with moderation: With such impossible, and incompatible Hypotheses, what conclusion so absurd, but may be holden for true? Yield we, that *Adams* fall hath not hurt his posterity, by depraving nature, I would easily infer *Pelagius* his conclusion, That by the power of nature, it were possible to fulfill the Law. But, 1. The Hypothesis is improbable. there being no true merits of any meer creature. 2. Yield there were some works of some men perfect; yet so will not the conclusion follow. in respect of that frequent intervenience of sins, destroying the value of other works; saith *Hilary* truly, *Spes in misericordia Dei in seculum, & in seculum seculi est*: *Non enim ipsa illa justitia opera sufficient ad perfectam Beatitudinis meritum, nisi misericordia Dei, etiam in hac justitia voluntate humanarum demutationum, & motuum vitia non reputet.*

*Hilary. ennar. in Psal. 51.*

Let us see their other limitation; so that pride in such confidence be avoided. There is then, belike, an humble kind of confidence in our own works, as if we should say, an humble pride. There be some, saith *Bernard*, that seek life eternal. *Non in humilitate, sed tanquam in fiducia suorum meritorum.* In his opinion. very confidence in our works is a shrewd spice of pride. But let us see what that pride is, that in such confidence they prescribe to be avoided: It is this, When a man thinks he hath his merits of himself, not of Gods grace: In case then a man thankfully acknowledge his good works to proceed from Gods grace, it is lawfull to put confidence in them. Hear *Bernard*, *Si quis gratus est, si quis devotus. si quis sollicitus, si quis spiritu fervens, caveat sibi ne suis fidat meritis, ne suis operibus innitatur: alioquin nec hujusmodi quidem animum intrat gratia.* I thank God, saith the Pharisee, I am not as others; to Gods grace he ascribes his righteousness, and yet returns emptie of justification.

*Bernard de Quadrages. serm. 5.*

*Bern. in Annunciat. Ser. 3.*

To come briefly to the point, our conclusion is this; No confidence at all for righteousness, or salvation ought to be placed in any our works, be they never so good, or seemingly perfect.

Our first reason is, for that we find the most eminent amongst Gods Saints renouncing all their own works, not onely naturall, but gracious also, and relying themselves onely on Gods mercy in Christ; see *Psal. 143. Phil. 3. 9, 10. Dan 9. 18. We do not present our supplications before thee, for our righteousness, but for thy great mercies.* Shall we say, as they, he speaks as one conceiving it as a matter of best safety, not of necessity? What then means that so plentifull, and humble confession of sins, in the former part of the prayer? In any reasonable construction, he speaks as a man pressed with conscience of sin so far, as that he acknowledgeth confusion to be their onely due portion, if mercy succour and relieve him not.

To this we add these reasons, weighty for the purpose, howsoever slightly passed over by Adversaries; as, 1. That our best works are defiled by our concupiscence, *Gal. 5. 17.* 2. Are defective, and imperfect; according to the rule of the Law of God. 3. Lose their worth, through interruption, and the frequent intercurrent of sins of ignorance, and weakness; would God, not too often, by some falls almost presumptuous.

Hereto we adjoynt the consent of Fathers: *Tota spes mea* (saith *Augustine*) *est in monte Domini mei; mors ejus meritum meum, refugium meum, salus, vita. & resurrectio mea; meritum meum misericordia Domini; non sum meriti inops, quoniam ille misericordiarum Dominus non defuerit; & si misericordiae Domini multa, multas ego sum in meritis.* Shall we say, he remits of his right, and speaks onely out of humility, or as one choosing the sole mercie of God for his safest refuge: Hear him in another place; *Va etiam laudabili vita hominum, si remota misericordia discutias eam: Non est quod jam queras, quibus meritis speremus bona, pra-*

*Bellarmin. de  
justif. lib. 5.  
cap. 7.*

*August. manu-  
al. c. 22.*

*August. Confes.  
l. 9. c. 13.*

*ser-*

*sertim cum audies apud Prophetam; Non propter vos, sed propter me ego faciam, dicit Dominus: sufficit ad meritum scire, quod non sufficiant merita. Idem, Deest gratia quicquid meritis deputas: nolo meritum quod gratiam excludat: Horreo quicquid de meo est, ut sim mens, &c.*

Bern. in Cant.  
Serm. 67, & 68.

The same Bernard noting the faults that sometimes insinuate themselves into our prayers, in those that are made for eternall life, pride sometimes useth to creep upon us: *Vitam aeternam fortassis aliqui non in humilitate quarunt, sed tanquam in fiducia suorum meritorum. Nec hoc dico, quin accepta gratia fiduciam donet orandi; sed non oportet, ut in ea constituas quisquam fiduciam impetrandi: Hoc solum conferunt haec praemissa dona, ut ab ea misericordia quae tribuit haec, sperentur etiam ampliora. Sit ergo oratio— quae fit pro aeterna vita, in omni humilitate praesumens de sola (ut dignum est) miseratione divina.*

Bern. de Qua-  
drages. Serm.  
5. ad calcem.

*Propter incertitudinem propriae iustitiae, & periculum amittenda aeternae gloriae; [mississimum] est, fiduciam totam in sola Dei misericordia, & benignitate reponere.*

Beilarm. qua  
supra.

Thus rather, *Propter imperfectionem propriae iustitiae, & periculum amittenda aeternae gloriae, [necessarium] est fiduciam totam in sola Dei misericordia, & benignitate reponere.*

Let us briefly view the reasons they alledge for their purpose. They produce *Nehemiah*, praying remembrance of his good deeds, *Neh. 12. 22.* *Ezekias* also alledging his sincerity, *Isa. 38. 3.* *David* promising himself retribution (because) he had kept Gods wayes, *Psal. 18. 20, 21.* Many the like might have been heaped up: but how follows the conclusion? Therefore they put confidence in their works? Nay, see *Nehemiah* in the same place, praying to be spared, according to the greatness of Gods mercy; think we he puts confidence in his works, as true (causes) of salvation, that prays pardon of his imperfections? Thus briefly let us conceive, that the Saints of God alledging their righteousness in prayers, respect not their works, as (matter) of their confidence; see *Dan. 9. 18.* but as inferior helps of their

August. de  
verb. Apost.  
Scr. 16.

their hope, *quatenus* they are evidences of their being in the Covenant, and partakers of the promises. That they put confidence in, is Gods mercy, and truth in his promise; the reason of that confidence is their obedience, in respect of presence, not of efficiency: Take one instance for many, *Neh. i. 8.* the servant of God prays for restoring the people out of captivity; what layes he for ground of his prayer? The word that he spake by *Moses*, *If they turn unto me; I will gather them: Now Lord* (saith *Nehemiah*) *we desire to fear thy Name, therefore gather us.* Can any think the holy man alledgeth their fear of God, as (matter) of confidence? See how diminutively he speaks of it; it is rather a (desire) to fear, then actual fearing; and therefore needs mercy to accept it, hath no merit to procure so great a blessing from God. To like purpose *Augustine*; *In his qua jam habemus, laudamus Deum largitorem; in his qua nondum habemus, tenemus debitorem: Debitor enim factus est non aliquid à nobis accipiendo, sed quod ei placuit promittendo: --- Illo ergo modo possumus exigere Dominum nostrum; ut dicamus, Redde quod promissisti, quia fecimus quod iussisti; & hoc tu fecisti, quia laborantes iuvisti.*

Their second argument, because our works are *vera salutis causa*: we may put confidence in any true cause, which is known fit to bring us to the end wished, and hoped for; such are our works; *Ergo.* To this argument the answers are divers, amongst our Divines: The Apologie of the *Augustane* confession seems not to deny, that there is some virtue in the works of the faithfull, procuring unto us eternall life. But that virtue they imagine to be extrinsecall, if coming from the merit of Christ imputed to us; whereby it comes to pass, that the blemishes of our obedience are covered, and our works presented as pure, and without spot before God. And sundry others, eminent in the Church of God, think it no heresie to say; that our good works, *infecta sanguine Christi*, make us worthy of eternal life. In which and many the like speeches, I must needs professe I see nothing

thing derogatory to the glory of Gods grace or Christs Mediation, nor worthy the tragicall exclamations of many, if they be duely considered: *Our Sacrifices*, saith *Peter*, are acceptable to God through *Iesus Christ*, 1. Pet. 2. 5. pure and clean, saith *Malachy*, though not by inherence, yet by acceptation, and by that tincture they receive from Christs blood and intercession, *Rev.* 8.

See Reynolds  
contra Hart.  
cap. 8.

But will it not hence follow, that they are true causes of salvation? *Ans.* In no wise, as Papists conceive it; namely, that *ex propria dignitate*, and because they satisfie the Law of God: such dignity we acknowledge none inherent in them, nor such perfection as satisfies the Law: The worth they have, is from their due and tincture in Christs blood; and that is it alone, that makes them capable of reward: so that the term of our confidence is Christs blood, not our works; into which the whole causality, as I may term it of salvation, in respect of us, is to be resolved.

Others there are, that choose simply and without distinction, to deny the assumption; least peradventure the proud heart of man should swell with opinion of its own conferring any thing to its own salvation. They are *via regni*, saith *Bernard*, *non causa regnandi*: Causes, if ye will, *sine quibus non*; necessary antecedents to salvation, no virtuall efficientes or procurers thereof unto us: most truly and fitliest to the Popish opinion, according whereto they are made so exactly answerable to the justice of the Law; that they need no mercy to cover their defects, no imputation of Christs merits, to hide their blemishes from Gods justice: yea, have a worth in them, proportionall to the transcendent weight of glorie.

The Apostle otherwise: *The sufferings of this life are not worthy of the glory that shall be revealed: Non si unus omnes sustineat*, saith *Bernard*. *Totis licet anima, & corporis laboribus desudemus, totis licet obedientia viribus exerceamur, nihil tamen condignum merito pro celestibus bonis compensare, & offerre valebimus*, saith *Eusebius Emisenus*.

Rom. 8. 18.

Bern. de Annun. Ser. 1.  
Euseb. Emess.  
Hom. 1. 3. ad Monachos

We conclude therefore, That no confidence may be placed in our works of righteousness: The whole must rely upon the mercy, and truth of the promiser, and on his Christ, in whom the promises have their accomplishment, 2. Cor. 1. 20.

And of the dutie, and object thereof, thus far. His Periphrasis followeth.

Sense.

*Who raised up Jesus our Lord from the dead.*] For the sense of the words: It may be enquired, how the resurrection of Christ is ascribed to the Father, whereas it is said, *The Sonne hath power to lay down his life, and to take it up again?* Job. 2. 19. and 10. 18. *Ans.* The answer rests in that old rule of *Augustine*; The externall works of the Trinity are undivided, in them all the whole three persons work joyntly, in regard that the same divine virtue is equally residing in all. If it be yet demanded, why most usually the resurrection of Christ is assigned to the Father? *Ans.* Thus we may conceive, that Christ in state of humiliation emplayed himself, *Phil.* 2. 7. Not as loving his glory, but as forbearing for the time, the ordinary manifestation of his Divine power; inasmuch, that howsoever there was no work of the father, wherein he did not equally communicate, *quod ad substantiam operis*; yet so little shew thereof was there, in the infirmity of his flesh, that they might seem to be wholly from the father; without any concurrence of Christ incarnate.

Again, It may be demanded, What the reason is, that the Apostle singles out this effect of raising Christ from the dead, to describe the father by? *Ans.* Some think, to maintain the proportion betwixt the faith of *Abraham*, and the faith of his seed; that as he respected the power of God raising the dead, in like sort should ours: This is somewhat; but, if I be not deceived, there is some farther aim of the Apostle; he speaks (methinks) as if he thought, there were some speciall reason, and ground for confidence in God for justification, in this act of God raising Jesus from the

*It would be well if our Modestie Divine would think of this*



the dead : And weigh it well, we shall finde, there is scarce any thing more fit to stablish faith, in perswasion of justification, then this : For, when the Lord losed the sorrowes of death, and delivered our surety from bondage thereunto ; doth he not give (evidence) that his justice is fully satisfied for our sins, he fully reconciled unto us ? Had not our surety Christ Jesus, paid the utmost farthing due for our sins, he had yet continued under the dominion of death, the wages of our sins : Hence, saith *Peter*, *that the Lord hath begotten us to a lively hope, by the resurrection of Christ from the dead* ; there being no greater, or more effectually means to perswade us, of pardon of sins, reconciliation with God, acceptation to life eternal ; then that Christ our surety, and undertaker, is risen from the dead.

1 Pet. 1.3.

There is a kinde of wildome, and prudence in believing ; the Apostle seems here to give us an hint, for the nature and use of it ; thus conceives it, It is, when a man fits the consideration of the attributes and actions of God, to the particulars most necessary, and fit for faith to respect, according to severall occasions : as here, The Apostle prescribing confidence in God for justification, fits us with a description of him, by an action best available for confidence, in that respect to relye upon ; namely, His raising of Jesus from the dead : The like in sundry other places, is observable : Would they humble themselves for their sins ? they consider God as terrible, and dreadfull in his judgments : Would they raise up themselves with comfort ? they consider him as a God, that keepeth Covenant and promise, as a father of mercies, and God of self-consolation : would they stablish hope, in expectation of things passing the course of nature ? they consider his endless power, able to do exceeding abundantly above all that we can aske, or think.

There is a confused apprehension of the deity, for the most part liveless and ineffectually ; when men ingross only,  
and

and indistinctly mediate the Divine nature, without reference to particulars, concerning the present occasion.

And another as preposterous, unseasonable, and no less uncomfortable, when men fit their faith, with meditation of that, that is most unseasonable for their present state: God is merciful, saith the presuming; he is just, saith the desperate distressed: Both true; he is just and merciful, saith the Psalmist; but should not faith in wisdom, contemplate what is fittest for the present necessity? This wisdom pray we for.

The last thing in this period remains; The Reason brought to assure us of like favour in like faith, for better confirming the comfort unto us.

Vers. 25:

*Who was delivered for our offences, and was raised again for our justification*] The force of the argument thus conceive; God the Father hath delivered his Son to death, for expiation of our sins; he hath raised him which was our surety, to assure us of our justification; doubt not therefore, but he will justify thee, believing on him through Christ.

In the words, the Apostle sends us to consider two things, as pillars for faith to rest on for justification. First is, The cause meritorious, Christ death. Secondly, The evidence of the value, and worth of his humiliation; His resurrection from the dead.

This text, saith one, is *Brevis & largus*; short in words, large in sense: Let us view the particulars: In the first member are these, 1. Who delivered. 2. Who was delivered. 3. Where to. 4. For what.

For the First: Who delivered: *Pater filium; Christus seipsum; Indus Dominum*, saith *Austin*. The fact one; the motives different: which made *Indus* his treason criminal, Christs tradition of himself meritorious: I point only at the heads. Who was delivered? Iesus our Lord: A less price, say some, might have sufficed; yea, none at all, had God been so pleased: I think not, considering the  
endless

Endless justice violated, which God in our ranfome, intended to preserve and manifest, *Rom.3.*

*Delivered*] why faith he, delivered, rather then crucified? To lead us by the hand to the first cause thereof, the determinate counsellors of the Blessed Trinity, *Act.4.27,28.* I could command Legions of Angells for deliverance, faith our Saviour to *Peter*; but how then should the Scripture be fulfilled? how the Fathers purpose, and counsels accomplished?

*Wherein?*] To death, even the shamefull and cursed death of the cross, *Phil.2.8.* That so we might be delivered from the curse of the Law, *Gal.3.13.* Incomparable Benignity of the Father; unmatchable compassion, and humility of our blessed Saviour.

*For what?*] For sins; for our sins; whether we conceive sin as the efficient cause, procuring these things unto our Saviour: or tropically interpret; For sins, that is, for expiation of sins, it is not greatly materiall: This latter hath some Auncients approving it, however *Socinus* laugh at the strangeness of it: *Theodoret*, He underwent his passion, *Vt nostrum debitum exsolueret*; not much unlike *Ambrose*: And that of the Prophet cannot better be expounded, *Isai.53.10.* His soul an offering for sin, that is, to expiate sin: The senses are subordinate; sins procured it; by it sins were expiated, and to expiated them, Christ was delivered; see *Isai.53.1 Pet.2.24.*

*For our sins*] Our in this case, hath a threefold Antithesis. 1. To Christ. 2. To Angells. 3. To Unbelievers.

For ours not his own: He was holy, harmeles, separte from sinners knew not sin; *per experimentum*, as *Augustine* interprets; see *1 Pet.2.22,23,24. Heb.7.26. Isai.53. Sine peccato natus est in similitudine carnis peccati; sine peccato vixit inter aliena peccata; sine peccato mortuus est, propter nostra peccata; as Saint Augustine.*

Ours, not Angells; *Heb.3.16.* In no place he assumes the Angells, but the seed of *Abraham*: It may be, there was something eminent in their sin, that excludes them; but let

*Mat.26.35.*

*Theodoret. ad loc.*

*2 Cor.5.21.*

*Augustin. de peccat. Merit, & Remiss. lib.2.cap.35.*

Bernard de  
Passione Do-  
mini.

us take heed, whiles we seek the reason of our preeminence in the quality of the sinners ; we forget the Lords *φιλανθρωπία*, the specialty of his love to man, that only caused it : *Nunquid Angelo ? sed ille non eguit ; Nunquid Diabolo ? sed ille non resurget, as Bernard.*

Ours, that believe ; *Ioh. 3. 16.* Not for sins of unbelievers ; yes, say some, sufficiently for theirs : that distinction I stand not to examine : The question is this, Whether intentionally, for the sins of any but believers ? They shall never be able to prove, that the intention is larger then the efficacy : or, that his death, was not effectually to procure remission for all, unto whose benefit it was intended.

The heads of this first member we have seen ; let us with like brevity, see to what use they serve us.

Use.

First, They direct us to a right estimate of our sins ; a point wherein, alack ! how partially blind are the most of us : The matter we think small, wherein we offend ; the act and pleasure momentary, transient in a moment : should justice be so strict, as for such trifles, to load us with eternall cursing ? or rather, should mans malice be so dissolute, as for such trifles, to violate the endless majesty, that loadeth us daily with so many blessings ? Learn rather by consideration of the necessary remedy, to esteem the quantity of thy perill ; whereout nothing could suffice to rid thee, but the death of the Son of God : *Agnosce, o homo, quam gravia sunt vulnera, pro quibus necesse est Dominum Christum vulnerari ; si non essent hac ad mortem, & mortem sempiternam, nunquam pro eorum remedio dei filius moreretur ;* saith Bernard sweetly.

Bern. in Natal.  
Domin. Ser. 3.

Secondly, As they teach us compunction, so minister they unto us unspeakeable consolation ; *sicut enim gravem agnosco morbum, cui tanta apponitur medicina ; sic & ex hoc ipso non incurabilem esse coniecto* : They know not the excellency of Christs person, nor the worth of his blood, that question the availableness thereof to purchase redemption : Let strictest justice ballance our sins, with Christs satisfaction,

this

this shall be found infinitely to preponderate.

Some weakly, perhaps will say ; of the value he doubts not, but of the avail for him : Hear the Apostle assuring us, that for (our) sins, not for his (own) he was delivered ; even for the sins of all that believe in his name, *Act. 10.* For (us) he was born, (our) sins he bear, the chastisement of (our) peace was laid upon him ; It is no blasphemy to say, he is more ours, then his own ; our benefit we are sure more by him, then his own by himself, saith *Bernard* ; *Viamur nostrum in nostram utilitatem* : If we lack what to give for our sins, we have Christs body to give ; it is of ours, and it is ours ; And as *Bernard*, so may every believer say ; *De Te, Domine, suppleo quod minus habeo in me.*

*Bern. in Epiph. Ser. 1.*

And of the first member, the cause meritorious of our justification, thus far.

Proceed we to the Second, containing the evidence of the value, that was in his humiliation for righteousness ; to wit. his resurrection from death, amplified by the end thereof. our justification.

*And was raised for our Justification*] How for our justification ? To work it, say some ; to apply it, say others ; to preserve us in it. saith a third ; To declare and assure us of it, say the most judicious.

It is good advise a Learned Interpreter here gives, Not anxiously to dispute, or enquire, how the Apostle distinguisheth the effects of Christs Death, and Resurrection, ascribing to his death the expiation of sins, to his resurrection, our justification : Touching the thing, I will not be inquisitive ; but of the sense, it will not be amiss a little to enquire.

The first exposition is commonly received amongst our adversaries ; and thus they explain themselves : Justification they here understand our internal renovation, and regeneration, by which we walk in newness of life ; and that they ascribe to Christs resurrection, not as to a cause meritorious ; for Christ by his Resurrection merited nothing, being then *extra statum merendi* : How then ? say some, As can-

*Ballam. de Justific. l. 2. c. 6.*

Thomas par.  
32. quest. 56.  
Art. 2. Bellarm.  
quâ suprà  
Cajetane ad  
loc.

*ſæ exemplaris, quatenus* he hath given us therein a forme of riſing in our ſouls, to newneſs of life, as he in his fleſh, roſe to the life of glory.

Say others, His reſurrection avails to our juſtification, rather as an occaſion, and help, or motive to faith ; for had he not riſen from the dead, who would have believed in him, as Author of life ? Theſe interpretations, both of them contain trutheſ : It is true, that Chriſts Reſurrection is a pattern for us to follow, *Rom. 6.* True alſo, that it is an enduement to believe in him, as able to ſave us ; but impertinent to this place : For, 1. In what Scripture finde they Renovation, to be called Juſtification ? And, 2. The Apoſtle is not yet come to treat the point of ſanctification. And, 3. How fits the Reaſon to the Apoſtles concluſion ? *Faith ſhall be imputed to us for righteouſneſs* ; for Chriſt roſe, to give us a pattern of riſing to new life ; *difſoluta ſcopa.*

*in fin.*  
*Remittimus.*

To apply it, and to confer it upon us, ſay others : For, it behoved the Mediator, not only to merit, but alſo to confer what he had merited upon us : that alſo is a truth ; but theſe in explaining themſelves, make his reſurrection available only as a cauſe *ſine quâ non*, to our juſtification ; except he had riſen, he could not have conferred his benefits upon us.

To preſerve it unto us, ſaith a third ; ſome ſuch thing we finde, after a ſort aſcribed to Chriſts Reſurrection, *Rom. 8. 34.* But if we attend the place, to his Reſurrection it is aſſigned remotely ; our continuance in grace, following rather from his ſeſſion at his Fathers right hand, and his interceſſion there made for us.

The laſt I ratherſt reſt in ; conceiving Chriſts reſurrection to avail to our juſtification, as an evidence aſſuring us of it ; rather then as a cauſe in any ſort, procuring it unto us : By raiſing Chriſt from the dead, God the Father ſhewed, that he accepted the obedience, and ſatisfaction of his Son Chriſt, for our reconciliation and atonement : Chriſt waſt thruſt into ſuch a priſon, as out of which he could never have come forth, except he had paid the utmoſt farthing : The laſt

*Remitt. part. 1.  
de Juſtificat.  
in fin.*

*fin*

sin unsatisfied had for ever detained him, under the dominion of death ; but God raised him : *Ergo*, He hath satisfied : or thus you may conceive it, As when Christ (our surety) was condemned, we in him, and together with him, were condemned : So, when he was discharged, we in him, and together with him, received our discharge from the guilt, and punishment of sin : So that, the point we have here is this, That Christs Resurrection, is to us a pledge of our Justification.

Δόξα τῷ θεῷ μόνῳ ἐν τοῖς ὑψίστοις. Amen.

FINIS.



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